The Lutheran Outlook

Altar or Pulpit?

The Youngstown Case

The Lutheran Church and Labor
Carl F. Reuss

Altar or Pulpit, Which?
Henry Hanson, Jr.

Life and Work at a German Seminary
Walter G. Tillmanns

Why Do We Keep Sunday?
N. J. Holm

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

UME ~~XVII~~ 18 SEPTEMBER, 1953 NUMBER 9

The Editor's Page

Who's Who—Dr. Carl F. Reuss, author of "The Lutheran Church and Labor," is executive secretary of the Board for Christian Social Action of the American Lutheran Church. Henry Hanson, Jr. is a layman of the Augustana Church who lives in Bethesda, Maryland. Professor Walter G. Tillmans teaches at Wartburg College, Waverly, Iowa. The Rev. N. J. Holm is a Lutheran pastor who lives in Minneapolis.

—O—

Save Beria!—"A few weeks ago a genius, who with unnecessary modesty signed himself merely 'Reader,' wrote a letter to the New York Herald Tribune, urging the immediate creation of a 'Save Beria' committee. The letter pointed out that the arrest and imprisonment without trial of this great Russian leader was 'an offense to the conscience of civilized humanity' and suggested that the protest committee include prominent liberals, leaders of academic and cultural activity, and as many other humanitarian fat cats as could be persuaded thus to serve the cause of justice." (As they did in the case of the Rosenbergs—Ed.)—**Saturday Evening Post.**

—O—

Stalin's Smile—It is Stalin's smile that lures the flowers out of the earth in the spring. When the first snowdrops appear, we know that Stalin has smiled, and thankfully we say, as we look at each blossom: "How beautiful and grand the world is, thanks to the fact that the sun shines out of Stalin's eyes." And when the birds sing, we know the warmth and kindness that flow from Stalin's heart are so great that it makes the animals happy, so that they sing and rejoice. And we humans! The fact that we live and love and work and enjoy ourselves—how is that possible at all? Only because we know that Stalin is there and thinking of us, pouring forth his strength and splendor upon us.—**School essay in German East Zone.**

Faint Trace—"The advance of natural science, logic and psychology has brought us to a stage at which God is no longer a useful hypothesis. A faint trace of God still broods over the world like the smile of a cosmic Cheshire cat, but the growth of psychological knowledge will rub even that from the universe."—**Julian Huxley, former Director General of UNESCO.**

—O—

Interesting Letter—"Miss Smith, please have this old letter framed and hung where I can see it daily."

"It must be an interesting letter."

"Yes, it is one I received from the Association Against the Prohibition Amendment in 1930. It promised that if we repealed prohibition and taxed legalized liquor at the British rate the government could abolish both personal and corporate income taxes.

"What happened after repeal in 1933? Federal income taxes doubled and redoubled before Pearl Harbor. By 1940, all Federal, state and local taxes were fifty per cent greater than in the prohibition period.

"Taxes are increasing today. I don't mind paying taxes for defense just as everyone else, but I hate to be deceived by an organized pressure group claiming that liquor taxes would solve all our tax problems."—**American Business Men's Research Foundation.**

—O—

Curious Phenomenon—"Only recently I was told that one should not be so persistently one-sided, that it is unpopular to go after the Communists, fellow travelers and dupes (dopes is a better word). One should be broad-minded, I am told . . . This, however, is clear: Every senator and every representative who has moved into the battle against spies and Communists has been smeared, attacked, and destroyed. This goes back as far as Martin Dies. It is a curious phenomenon in American life that those who fight Communism and espionage are attacked, while the Communists and spies are retained, promoted and creted until they are brought befo Congressional committee."—**Geo Sokolsky.**

—O—

Obscuring Babble—"Our perspe has become badly distorted. You it said, in all solemn seriousness, 'McCarthyism is a greater danger Communism.' You hear it said academic freedom is being 'wiped that press freedom is critically dangered. You hear that 'inno people have been smeared,' by a "bu of character assassins.' To listen the babble of the bleeding-hearts, would think we never had it so . . . The babble is obscuring the purpose of these investigations, wi is to determine the how of Commu infiltration into our government, that having found its source we root it out."—**Richmond, Va., Ne Leader.**

The Lutheran Outlook

Official Organ of the American Lutheran Conference

THE REV. J. A. DELL, D.D., Edito 813 Vernon Road, Columbus 9, Ohi

Published monthly in the interest of American Lutheran Conference and Christian work in general. The Amer Lutheran Conference was organized in and consists of the following indepen church bodies: The American Luth Church, the Evangelical Lutheran Chu the Augustana Evangelical Luth Church, the Lutheran Free Church, and United Evangelical Lutheran Church. Conference has a total baptized mem ship of 1,721,108. Its congregations n ber 6,266, and it has 4,651 ordained isters.

OFFICERS OF CONFERENCE

President: Rev. S. E. Engstrom, D.D., Park Ave., Minneapolis 4, Minn.

Secretary: Rev. Norman A. Menter, D Detroit, Mich.

Treasurer: Mr. Otto Leonardson, 2445 P Ave., Minneapolis 4, Minn.

The Lutheran Outlook is published at S. Fifth Street, Blair, Nebr., and is ent as second class matter at the post offic Blair, Nebr., under Act of March 3, 18

Subscription Price

United States and Canada: $3.00 per in advance; $5.00 for two years in adva $4.00 per year to foreign countries, or years for $7.00.

All communications pertaining to ad tising, subscriptions and change of add should be addressed to Mr. F. A. Magnus Manager, Lutheran Publishing House, B Nebr.

The
LUTHERAN OUTLOOK

LUME XVII | SEPTEMBER, 1953 | NUMBER 9

EDITORIAL

ALTAR OR PULPIT?

hat was the title of an article in the April issue. It is therefore also the title of an article in this issue which criticizes the former one. The present one ie in the form of a letter to the editor, but is so long t I am printing it as an article with the name of the hor at the top instead of the bottom.

suppose I should say something about the original cle in the April issue. There was never any inten- either on the part of the author or the editor that the cle should be anonymous. The section, "Altar or pit, Which?" was the second part of the article, "The stolic Church," by Dr. George Koehler. But when printer set it up, the heading of the second part was in such large type that it looked like a new article out any author's name given. I am sure Dr. Koehler ot ashamed of the views expressed, as the editor is ashamed of having published them.

ow for the present article. I would like to forego ment on it, as it is written by a layman and I have n trying to encourage laymen to write for publication. mally I am willing to let the laymen say what they t to say in these columns without any comment from But the writer of this article appended a note at bottom of his manuscript, saying that copies had been to Dr. Schuh, Dr. Benson, Dr. Behnken, Dr. Fry, Aasgaard, and Dr. Bergendoff—that is, the presi- ts of the five largest Lutheran bodies in the land, plus Bergendoff whom the author considers "one of the tanding if not the most eminent American Lutheran logian of our generation." (I have no quarrel with opinion, you understand. I only put it in to explain the author included Dr. Bergendoff in the list of Church presidents to whom he sent copies of his letter.)

It is the sending of copies to the Church presidents that interests me. For he says in his letter, "'I was indeed dismayed and shocked both by its content and by the fact that it was published in an official periodical of the Lutheran Church . . . The Church should not even indirectly lend its approval to such an article as that which appeared in the Lutheran Outlook." He also says, "The essay abounds in inconsistencies, distortions, prejudices, half-truths and inaccuracies; and to use a good old-fashioned religious word—HERESY." Toward the end he writes, "I desire no recognition or publicity." Therefore, taking him at his word, the purpose of sending copies to all those Church presidents must not have been to call their attention to his own "right" position but to call attention to Dr. Koehler's and the Outlook's ""Heresy." In other words, he was going to "tell the teacher" on us for our shocking views.

Sorry, but I can't work up any trembling apprehension at the prospect. For one thing, those Church presidents have had their own worries with the revival of ceremonialism and mediaeval splendor by the liturgical "experts" (one of my students suggested the name "Liturgiolaters") within the ranks of the ministry. For another thing I feel that there is within the lay people of our Church a feeling of uneasiness amounting in many instances to actual resentment at the way some of their ministers introduce more and more of the trappings of Rome into the Lutheran service without so much as a "by your leave" to their congregations.

I have read Dr. Koehler's article again to see what was so shockingly heretical about it. It was not evident to

me. I am willing to defend the main proposition—that the strength of the Christian religion is in the power of the Spirit and not in elaborateness of ritual—before Church presidents and theologians and liturgical experts.

A great deal could be written in the way of detailed criticism of Mr. Hanson's letter; but I refrain. However, if anyone else desires to write an answer, especially if he be a layman, I shall be happy to give it room. And I wish to serve notice that I am not through personally with my witness against the liturgiolaters, but expect to to return to that subject from time to time as opportunities present themselves.

Lutheran Mohammedan?

The Nobles of the Mystic Shrine held their annual convention in New York City in July. How does that concern us?

The news bureau of the National Lutheran Council thought it concerned us, for they sent out the following publicity item:

> New York, July 22, 1953. Dr. J. J. Scherer, pastor of First English Lutheran church in Richmond, Va., was appointed imperial chaplain of the Ancient Arabic Order of Nobles of the Mystic Shrine at its 79th annual convention here. Dr. Scherer is a member of Acca Temple in Richmond.

What is the Mystic Shrine? I quote from Dr. Theo. Graebner's "The Secret Empire":

> This order, then, claims to have originated in Arabia. It is secret and closely affiliated with Freemasonry. Only Knights Templars (American Rite) and 32nd degree Masons (Scottish Rite) are eligible to membership . . . When this "Mohammedan" order was first planted in the United States, the "mother temple" was named after the chief Moslem sanctuary, "Mecca," venerated because of the birth there of Mohammed.. Later "temples" have been named "Medina," "Kaaba," "Al Koran," etc.

A part of the ceremonies of the order is quoted in Dr. Graebner's book thus:

> By the existence of Allah and the creed of Mohammed, by the legendary sanctity of our Tabernacle at Mecca, we greet you, and in commemoration of the Arab's faith in purity and innocence we accept your answers as sincere, and you will now be permitted to proceed in the rites and ceremonies of the Mystic Shrine.

And a part of the oath:

> In wilful violation whereof may I incur the fearful penalty of having my eyeballs pierced to the center with a three-edged blade, my feet flayed, and I be forced to walk the hot sands upon the sterile shores of the Red Sea until the flaming sun shall strike me with livid plague; and may Allah, the god of Arab, Mos and Mohammedan, the god of our fathers, suppor to the entire fulfilment of the same!

Here is an order whose members play at being hammedans, with their references to "the creed of hammed" and to "Allah, the god of Arab, Moslem Mohammedan, the god of our fathers." What busi has a Lutheran minister playing at being a Moham dan? Above all, what business has a Lutheran min serving as "imperial chaplain" of the whole order?

I pointed out in a previous editorial ("Where Do Stand?" August, 1952) that the official position of U.L.C.A. (Washington Declaration, Section E) on ligious non-Christian orders is the same as that of all er Lutheran bodies. But I am wondering, what good paper resolutions when prominent ministers of Church flout them and teach by their example the posite of what their Church teaches on paper?

And another thing I am wondering: what good is news bureau of the National Lutheran Council doing cause of Lutheran unity by advertising Dr. Scherer's pointment as if it were something for Lutherans t proud of? It would be more fitting for us to hang heads in shame. "Tell it not in Gath, publish it nc the streets of Askelon."

The Youngstown Case

In Youngstown, Ohio, the police chief, Edwar Allen, Jr., has been waging a vigorous offensive aga indecent literature. In this he was supported by Roman Catholic diocese, the city council, a Citiz Committee for Decency, and a Lutheran laymen's gr representing six congregations. Apparently the be element in the community wanted to clean the fi trash off the newsstands.

But a New York publishing company brought suit an injunction against Mr. Allen, claiming it had b damaged in that some of its titles had fallen under police chief's ban. The name of the publishing comp is "New American Library of World Literature, Inc rather grandiose name for a company that prints poc size books which a police chief feels need to be pressed.

The New York company won the suit, the injunc they sought being granted by Federal Judge Charle McNamee. It is with some sections of his ruling this editorial deals. The following is a part of it:

> "Ordinarily, local distributors and dealers are spected citizens engaged in reputable businesses. distributor who handles thousands of books canno expected to read them. Nor can the retail dea who customarily sell pocket-size books as a side be expected to know their contents.

"'The publishers, however, read every book that is fered for sale. So when an obscene publication is splayed on the bookstands, it is the publisher who is e real offender.

"The publisher, however, is usually resident elsehere and not subject to prosecution in the local urts. Local distributors and dealers are poorly uipped to defend against a criminal charge. Moreer, they are anxious to avoid the odium and embarssment of an accusation that implies a disregard for e primary consideration of decency and morality.

"Consequently they are quick to yield to the deands of a police officer that allegedly lewd and obene publications be withdrawn from sale. The dendant Allen possessed no lawful power to suppress iblications under threat of prosecution."

ith most of that we can agree, although I think lodistributors and dealers are not to be so easily exd from their responsibility to the community. If are "anxious to avoid the odium and embarrasst of an accusation that implies a disregard for the ary consideration of public decency and morality," can do that avoiding by paying a little attention to kind of stuff they are selling. They cannot easily all the responsibility off on the publisher. Nor do e the point that the publisher, being resident elsere, is "not subject to prosecution in the local courts." ought a person was subject to prosecution wherever crime was committed. If the matter affected our es, as in the sale of tainted food or mislabeled drugs, the dealer and the producer would be held respon-. Are the rules different when the souls of our g people are at stake?

ith the judge's ruling that the police chief has no ority to act as a self-appointed censor and ban the of certain publications under threat of arrest, I have uarrel. We are not living in a police state and have esire to see the practices of a police state creep in on nawares.

ıt there was something else in the judge's ruling that rbed me. It is in these sentences:

"Freedom of the press, together with freedom of eech and freedom of religion, occupy a preferred sition among our constitutional guarantees. Censrship in any form is an assault on freedom of the ess. A censorship that suppresses books in circulan is an infringement of that freedom."

that, if I understand it correctly—and it seems clear gh—I would have to respond with an emphatic " To say that a police chief has no authority to imself up as a censor is one thing but to say that sorship in any form is an assault on freedom of the s" is a different thing altogether.

eedoms—even those safeguarded in the bill of rights he Constitution—are relative, not absolute. Every s freedom is limited by other men's rights. I can go where I will in this country—but not into another man's house against his will. If I could, where would his freedom be? You see freedom cannot be absolute for one without destroying it for all. I can say what I will in this country—but I cannot libel or defame or slander or swear falsely or be noisily profane in public; for there I would be invading the territory of other men's rights. I can print what I will in this country—but I cannot print, publish or offer for sale that which invades the area of other people's rights. One of the rights that is endangered is the right of Christian parents to rear their children in a community without having those children exposed to smut and filth in comics, magazines, and pocket-size books on sale at the corner drug store.

In other words, I believe that a community has the right of censorship. Therefore I disagree with the judge's statement: "Censorship **in any form** is an assault on freedom of the press. A censorship that suppresses books in circulation is an infringement of that freedom." No. On the contrary, to claim the right to publish and sell indecent literature against the best interests of the community is an abuse of that freedom.

—o—

Short Takes

Gambling Tragic—In New Orleans there is a Catholic priest who doesn't believe in gambling as a way of raising church funds. In a sermon at Holy Rosary church Father Frederick J. Digby said, "The fact that money is needed, sometimes desperately, and that it is used for good purposes, does not justify our practices of the past. If more money is needed, more will have to be given voluntarily . . . The Church must be concerned not only with the logical distinctions of morality and immorality, legality and illegality, but with the manifestation and preservation of the basic dignity. The inner nobility of the Church demands that its outer activities be on the highest plane . . . It will be tragic indeed if history is forced to say of its present period that the Church grew in America by virtue of raffles and bingo."—Amen!

—o—

Religious Publicity—A Boston minister wants the President to urge newspaper editors to publish more religious news. The Rev. David W. Edmunds, Unitarian, said he had written Mr. Eisenhower, proposing that he issue such a call to editors in one of his news conferences or in a speech. "For democracy to function well," he wrote the President, "should not religion be more prominent in the newspapers of America? There should be more sermons printed, and also hints, suggestions, clues and inspiration as to how Americans can work for and achieve peace."—Why drag the head of the government in on it? Churches are free to publish as much as they like. And even the secular papers will print what-

ever there is a demand for among their readers. Have we reached the point of helplessness that the Federal government must be called on to do even this for us?

—O—

Noisy Church—In Clarksdale, Mississippi, the city council denied a request by a Church of God congregation for permission to build a $60,000 brick church. A petition signed by 65 residents of the area protested the proposed construction, although Baptist and Presbyterian churches have also purchased lots and are planning to build. Petitioners said that Church of God congregations "often hold all-night meetings," and that the "noise would disturb the peace and comfort" of the neighborhood.—The Psalmist says, "Make a joyful noise unto the Lord," and Paul preached until midnight one time. But of course people are much more civilized now and must have quiet so they can listen to the assorted noises that come from their radios and television sets.

—O—

Scanty Dress—Petitions have been circulated at Winona Lake, Indiana, protesting the scanty dress worn by some women and girls. Winona Lake has been promoted for years as a summer convention site for religious groups, but there is an increasing number of ordinary vacationers. In Lincoln, Nebraska, church women were also making public protest against women wearing shorts on the street. One said, "All bared midriff styles are objectionable and in bad taste at any time, and short shorts are always objectionable." Another held that there is a "time and place for shorts, and downtown is not one of the proper places."—The two words "fitting and proper" have always gone together, but it seems that some of the modern attire is fitting but not proper.

—O—

New Immigration—Church people who supported President Eisenhower's proposal to bring into this country over 200,000 refugees and non-quota immigrants are not entirely happy over the bill as enacted by Congress. It contains so many restrictions, it is said, that recent refugees from iron curtain countries will find it difficult to qualify. For example, Section 11 (D) of the law provides that "no person shall be issued a visa . . . unless complete information shall be available regarding the history of such person covering a period of at least two years immediately preceding his application for a visa." It is pointed out that it would be very difficult f fleeing refugee to bring with him sufficient docu tation to satisfy this requirement. Further, a U. S. zen or group must file an assurance in each case the refugee will be employed and housed, and the surance must show the specific addresses in the U. which housing and employment are available. Bla assurances as under the D. P. law will not do.

—O—

Finaly Case—The Finaly boys, Jewish war orp have been taken by their aunt to live in Gedera, Is These are the boys who were baptized Catholic whi a Catholic institution in France, and who were naped" and spirited from one Catholic institution t other when their aunt, Mrs. Rosner, was made legal guardian by the courts. They were finally lo in Spain and brought back to France. Mrs. Rosner supposed to have made an agreement with Catholic thorities that if the boys were surrendered they w be kept in a neutral home until old enough to decid themselves what their faith would be. Before lea France, Mrs. Rosner dropped all charges against se Catholic priests, nuns and laymen involved in the naping, but the French civil authorities are still i ested in pressing the charges against those who d the courts. However, since the boys will not be a able as witnesses, prosecution would be difficult. takes the Catholic Church "off the hook," and ma the reason why Mrs. Rosner was permitted to take boys quietly to Israel.

—O—

Church Giving—In 1952, according to Departme Commerce records the church people of America tributed $1,296,000,000 through their churches. Th an all-time high and amounts to about $25,000,000 week. Divide the total by 80,000,000 church people you get an average annual gift of $16.2. That fi "sixteen:two" is interesting. Look it up in First C thians. Lest we be exalted above measure, the C merce Department's statistics also reveal that in same year Americans spent $2,234,000,000 for televi sets and an additional sum of $476,000,000 for radio television repair. That is a total of $2,710,000,000 Uncle Milty and Fulton Sheen and I Love Lucy, et little more than twice as much as for God.

The Lutheran Church and Labor

Carl F. Reuss

The Lutheran Church of America is showing a growing and healthy interest in the issues of labor and capital relationships. Long regarded as ignorant indifferent to, or possibly even hostile to organized or, Lutheranism evidences an emerging interest in s aspect of modern industrial organization. As Luranism has expanded beyond its farm and small town kground into urban industrial centers, it has been npelled to take account of some facts of modern indusal life. It has come to realize that the area of labor ations is one to which Lutheranism properly should e informed attention.

Evidence of growing Lutheran interest can be documnted: the Board of Social Missions of the United Luran Church sponsored a seminar on Industrial Relans at Muhlenberg College, June, 1953, drawing togeth- delegates from most of its synods for a training proam looking toward the establishment of schools of instrial relations in synods of the ULCA; the Division of nerican Missions of the National Lutheran Council nsored a conference in Cleveland in April, 1952, conned with the church's ministry to industrial communis; three Lutheran bodies were officially represented an interdenominational, North American Conference "The Layman and His Daily Work" in Buffalo, New rk, February, 1952; the Lutheran evangelism conferce in Minneapolis in January, 1952, included a large, ll-attended section on labor relations; the ministerium the Suomi Synod at its annual meeting in Fairport rbor, Ohio, in June 1952 discussed "The Lutheran urch and Labor"; the ULCA Board of Social Missions d the Executive Committee of the ULCA jointly apved a statement on the Church and labor in 1946; and Commission on Social Relations of the American Luran Conference in the late 1930's prepared a statement Employer-Employee Relations which was submitted and approved by the American Lutheran Conference.

t would be premature to say that Lutheranism is fully rt to the challenges of modern American industrial-. Nor would it be correct to say that the established dership of Lutheranism in America is generally alert he church's opportunities for understanding and conuting to the solution of the issues of modern indusalism. Thus far the interest and drive are concented in a few leaders in responsible positions, in a largnumber, but still relatively few, pastors who are realcally facing the challenges of an urban industrial par-, and in a few laymen who express the unexpressed desires of many of their brethren that their church guide them to a Christian perspective and spirit on these issues of economic life and death.

For the most part, however, Lutherans as yet are but meagerly informed on labor organization and the fuller implications of the capital-management-labor-consumer interrelationships of the modern economic order. Their acquaintance is limited to that gained from the daily newspaper, the **Reader's Digest,** radio commentators, and conversation, usually at crisis periods, with others similarly informed on the issues.

In general, Lutheran clergy and lay people alike do not understand the aims and point of view of organized labor. They do not quite understand why craftsmen and industrial workers need an organization. Frequently they are skeptical of or downright hostile to the methods used by organized labor. Terms which are standard in the vocabulary of persons informed on the labor movement, such as collective bargaining, mediation, union shop, Wagner Act, Taft-Hartley Act, compulsory arbitration, often are part of the reading but not the speaking vocabulary of many a Lutheran. In consequence Lutherans have taken little active part in and made little impact on the organized labor movement.

As Lutheranism comes to grips with its opportunities for ministering in a more vital way to urban-industrial workers, Lutherans must inform themselves on the labor movement.* This article seeks to point out some of the areas on which Lutherans need to try to gain a greater understanding, and to suggest some of the resources Lutherans can bring to bear upon efforts to resolve the issues.

To understand the aims of organized labor is a first, foremost essential. Lutherans will need to appraise labor's goal to achieve a status commensurate with labor's contribution to the total economy; its quest for economic security and the protection of older workers; its need for means to combat injustice arising from arbitrary whims or caprices of employers, supervisors, or foremen; as well

---

* A forthcoming book by The Rev. Theo. L. Kurtz, pastor of St. Paulus Lutheran Church, South St. Paul, Minn., published by the Muhlenberg Press, Philadelphia, will be helpful toward this end. Another valuable source is the March, 1951, issue of *"The Annals,"* published by the American Academy of Political and Social Science, on the theme "Labor in The American Economy." This is available in most college or university and the larger public libraries. It is to these two sources that the writer is most indebted for ideas developed in this article.

as its continuing struggle for all measures of protection against exploitation, inhumane treatment, and intolerable or dangerous working conditions.

As Lutherans inform themselves on the labor movement, they will need also to try to understand sympathetically the methods of organized labor. In any fair analysis, they will find that the much criticized strike is used only as a last-resort technique of organized labor. Far more frequently than is generally known leaders of organized labor caution against strikes. Frequently one of their problems is to effect a moderate course, when local hot-heads in the union clamor for "action." The methods used by organized labor essentially are means to achieve the fundamental goal of protection of the union's membership strength and resources to enable it the better to represent the interests of its members.

Above all, Lutherans will want to understand better the gropings and the felt needs of the laboring man. His needs, his desires, the goals he seeks, are the same as those of every other human being. His means for fulfilling them amid the often frustrating conditions of his daily work, however, are different from those of other occupational groups. As does any man, he wants to express the urge toward creative accomplishment and to realize opportunities for self-advancement; he wants to feel himself as having status which comes from being a member of a respected group; he wants a reasonable security and protection for himself and his family against the normal hazards of economic life; and above all, in all and through all, he wants to be respected and treated as an individual, worthy and worthwhile for what he is and for what he does. His membership in his labor union he feels, helps him to realize or advance these and other essential needs.

As Lutherans seek to grow in greater understanding of the organized labor movement and the problems of the industrial worker in modern society, they must appraise a significant new development—the expanded role of government in capital-labor relations. At times government has been rather a balance-of-power influence, shifting its support to the side of the weaker group, first to labor, then to capital. Increasingly, however, government has forsaken its role of insuring collective bargaining under terms and conditions equitable to all parties. It has become a party dictating terms of settlement. It has begun also to define issues and specify conditions which cannot be made subject to bargaining discussions between management and labor. The free scope of collective bargaining has been considerably curtailed by governmental intervention. Whether this is for good or for ill requires careful analysis and weighing of the evidence yet to be gathered.

Lutherans have a genuine contribution to make toward a Christian understanding and spirit in the area of labor and industrial relations, based upon profound Scriptural insights. Lutheranism's greatest resource is the open Bible, interpreted and applied to men's lives, and a solid, but vital and dynamic theology. The Lutheran Church, as a Bible-based, Christ-centered church, with its emphasis on man's sinfulness, God's grace, dividual regeneration, and the fellowship of believers w Christ, has resources greater than have other churc which have neglected or minimized this precious he age.

From the open Bible, the Lutheran Church can g full meaning to man's work. It will remind men t even in the Garden of Even work was part of God's p for man. Work is necessary, both individually and the social good. Work yields production, in the form goods, services, and ideas. Lacking the production of labors, man could not enjoy the rewards which the plication of his energies makes possible. Lutherani points out, however, that since the fall work is done der the shadow of a curse. Work becomes a burden involves a struggle, it requires 'sweat of the brow." T latter drab, monotonous picture is that which the un deemed and unregenerate man has of work. The deemed and sanctified man, on the contrary, finds t he can serve and glorify God through his work. He s in his work a medium for good to himself and to othe as partner with God, as St. Paul wrote the Colossi servants, 3:22-24.

Lutherans have a contribution to make also in veloping more adequate ideas as to the nature of working man. Lutherans might wisely rethink th theology on the image of God in man, building upon t foundation. They will see that every human being, gardless of the nature of his work, has certain charact istic needs and qualities which he desires to satisfy. T working man is no different from any other human ing. As any human, untouched by the Spirit of the L ing God, he can become demonic, harshly abusive whatever power he may achieve. Yet, when the Spi of God takes command and motivates him, he can flect the fruits of the Spirit of God, including love, pea joy and patience, in all his dealings.

Above all, in understanding the nature of the wo man, the Lutheran Church properly emphasizes that highest life is possible only when it is Christ-related a redeemed. The sense of the personal presence of living, forgiving Saviour, characteristic of the Christi life, gives a rich and purposeful meaning to the whole life.

The Lutheran Church makes no distinction betwe the sacred and secular in work or play, but emphasi that all of life has a God-relatedness. In Luther thinking the concepts of stewardship, of love, and of cation properly hold high place. These flow logically the individual's response to the work of the three pers of the Trinity. In response to God the Father as Cre or, man becomes steward of the resources created for use. In response to God the Redeemer, man dem strates the spirit of charity and love in His own relati ships of service to his fellowmen for His Redeeme sake, who came not to be ministered unto but to minist In response to God the Spirit as Sanctifier, man feels a accepts his every opportunity and his every life relati ship as a calling from God to lead a new life of service

nself, his own, and his neighbor to the honor and glory God.

Lutherans have known and taught over the years that d is no respecter of persons. We need not only to ch but also to practice in our own circles the Biblical ths that the employee has his place and his duties but o his rights, and that the employer has his place and rights but also his duties.

A balanced realistic picture based on the recognition of man sin, greed and selfishness, offset by the transming power of Christ's living and sanctifying presence reborn lives—such is the message which the Lutheran urch teaches in helping its members to understand, m the roots of its theology, the working man, the blems he faces, and pathways to corrective action.

n making its ministry to the industrial worker more ective, the Lutheran Church will want to use a variety methods. Institutes, conferences, and discussion ups to train both clerical and lay leaders are helpful. e church colleges, pastoral conferences, the convenns of ecclesiastical bodies, the meetings of groups auxry to the church, such as youth, men's and women's ups, all provide opportunities for stimulating individ thinking and offering growth in understanding.

The church would wisely study and weigh the ethical ues involved in various aspects of labor-capital-manment-consumer-relationships. It must see that all ides of opinion, and not one extreme or the other to exclusion of equally legitimate points of view, are pt in mind. Such questions as the right to withhold or, to deny opportunity for work, to conduct strikes inst the public interest, to refrain from joining a un, the obligation to render an honest day's work, the blems involved in speed-ups—these are problems to ich the leaders of the church not only might but ought give sympathetic and understanding attention.

Leaders and members of the Lutheran Church propershould interest themselves in organized labor. This y can do by reading union publications, attending la-sponsored meetings, dropping in to chat with repretative labor leaders, and the like. There is no subute for direct personal and first-hand contacts with or's points of view or the operations of the organized or movement.

Lutheran leaders in addition will encourage their lay ple to take an active part in labor organizations. ey will remind their members of the responsibility of Christian to act as a light, as leaven, and as salt in world in which he lives. Far from doing as some lier Lutheran pastors did, they will encourage their mbers to participate in the established unions rather n to ask them to withdraw from all contact with labor ons. They will counsel against separately established ions and the development of separate so-called Chris-n labor unions.

Assuredly lay people will find many problems arising m their labor union membership, just as businessmen find problems in their chamber of commerce or trade association affiliations. All lay people of whatever occupational group must be assured and supported by their pastors and members of the church fellowship in the conviction that the problems they face cannot be corrected by simply withdrawing and avoiding all contact, but that the Word of God offers practical guidance and comfort. The pastor of a congregation in which many members are industrial workers must be prepared for counselling intelligently and effectively with lay members regarding the problems, methods, hours, and manner of talk which the conscientious Christian may find a problem in his labor union membership. Wise labor leaders will welcome the support such rank-and-file members can give.

In some instances church people, congregations, or boards may also offer their services in the case of labor disputes, bring mediation services, help in union elections, or the like. Some Lutheran leaders, both clergy and lay, have become recognized for their services as impartial arbitrators in capital-labor disputes. To rush in with advice and offers of assistance where such is not welcome would prove harmful, however well-intended, so caution always is indicated.

In sermons and other general treatment of capital-labor relations, the church ought well to emphasize the partnership aspects of the current economic order. Capital and labor are usually thought of as opposing groups, but it must be recognized that the economic order includes management and consumer as well as capital and labor interests. Each of these groups is in turn in some other phase of its life each of the others.

The central doctrine of love for neighbor as for self, because of love for God who first loved us, must indeed be made a practical guide to every church member. In that spirit the investor, the manager, the worker and the consumer will all have a reason for working together peacefully and harmoniously in respectful consideration of the interests each of the other.

In his preaching, the Lutheran pastor will show the application of God's Word to the practices and problems involved in labor relations. Favoring no man or no class, he will champion the right. He will stress human values and the goal of human welfare above all other considerations. He will remind his hearers of the facts of selfishness and greed in life and the danger of seeing only one side of the picture, thereby forming distorted views based on this narrow, one-sided picture. He will emphasize the power of the new life lived in accordance with Christ.

The Lutheran pastor will stress the Word of God fearlessly preached in its truth and purity. He will make it relevant to men's lives and conduct as these are lived amid the conflicting currents and tumults of the urban industrial world in the second half of the 20th century. In so doing he will be bringing to bear upon the problems and issues the greatest resource available, God's Word and His promises to hear all who come to Him in faith and prayer.

Altar or Pulpit, Which?

Henry Hanson, Jr.

I AM A LUTHERAN LAYMAN, a member of the Augustana branch of our Church. Recently a friend gave me a copy of "The Lutheran Outlook," the April issue. I have carefully and thoughtfully read the article "Altar or Pulpit: Which?" I do not wish to become engaged in a polemical argument with any pastor, theologian or layman of the Lutheran Church. The passion and conceit of polemical argument is hardly compatible with Christian love, humility and charity. But my conscience as a conservative and orthodox Lutheran layman scholar does not permit me to remain silent when such an article appears in an official publication of The Church. I was indeed dismayed and shocked both by its content and by the fact that it was published in an official periodical of The Lutheran Church.

The essay abounds in inconsistencies, distortions, prejudices, half-truths and inaccuracies; and to use a good old-fashioned religious word—HERESY, a word we rarely have the courage to use in our modern day and age of theological liberalism and false tolerance. The article is particularly dangerous because it contains a myriad of half-truths. It mixes together in a disconcerting and deceptive manner valid observations and sheer distortion. Its very title is misleading, for the evangelical Lutheran answer to the author's query is to the best of my knowledge and research: BOTH. The writer reveals an appalling ignorance of the essential tenets of Christian doctrine and worship; he fails completely to appreciate Christian history and its significance. As a matter of fact, he distorts the history of both the early Church and the Reformation. His judgment is subjective; his selection of evidence biased. I do not know who the author is; but it is difficult to believe, and grievously distressing if so, that the article is product of the mind and heart of an Evangelical Lutheran pastor and scholar. I respect the writer's right to his opinion; he may be perfectly sincere and honest. But I do say, humbly and in all charity, fully conscious of my own sinful nature, egoism and conceit, yet unequivocally and determinedly, that the viewpoint of the article is not compatible with the doctrines and teachings of the Evangelical Lutheran Church. The author should in all intellectual honesty resign from the Church of the Augsburg Confession. I do not see how anyone can voice such sentiments and with a clear conscience remain in the Lutheran Church and accept its confessions. To do so is to engage in spiritual subversion, a sort of ecclesiastical boring-from-within.

The Church must of course permit free discussion, for that is part of the continual process of "reformation," and not stagnate in rigidity. The Church like an individual grows in its appreciation of and understand of the Truth. Moreover, it is quite salutary, indeed m datory, that the pitfalls of worship and the dangers of liturgical-sacramental revival be pointed out from t to time in an incisive manner. Self-criticism is good cipline. We must be constantly alert to the wiles of tan, who is not above using Holy Things to befuddle m tal men. But it would seem to me that an essential quirement for a profitable exchange of ideas would the calm atmosphere of objective scholarship and Ch tian charity—not vituperative polemical outbursts bigotry. Saint Paul and the venerable Martin Lut were both fervent preachers, outspoken and fearless, fair and above all intellectually lucid. The Chu should not even indirectly lend its approval to such article as that which appeared in "The Lutheran C look." I trust that in due time a calm, logical and ch itable but determined and incisive refutation will forthcoming. The very minimum of editorial fairness mands that.

The basic error of the writer is his blithe "either or" delineation of the problem. Unfortunately, the qu tion does not lend itself to such a simple and naive alysis, however convenient or desirable such might for the radical and iconoclastic element within ranks.

Now then, there is naturally a distinct danger that revival of worship can lead to a false ceremonialism to a legalistic ritualism, a sort of spiritual mesmerism moral hypnotism. No orthodox pastor or layman deny that, for to do so is to reject a basic Christian te the innate sinfulness of all men and their need for indi ual and daily forgiveness of sin. There is a partic danger that some pastors and laymen, as they strive enrich and spiritualize the worship of the Church, associate the externals of worship with the essence revival of worship and faith—prayer and Holy Comm ion. We must be on guard against false ritualism liturgical legalism. But the answer is not bigoted ic clasm.

An initial false assumption of our Calvinist-min brethren is that orthodox clergymen and laymen count the Word and minimize preaching—the preac of repentance and salvation, i.e. a vital personal relig Such an assumption is completely false. Of course, true that mortal sinful men can and do succumb to te tation and make the form of ritual into Faith. But the same token our radical brethren are guilty of same sin, and make the fetish of "simplicity" and rigid form of formlessness a rigid taskmaster. T

entify faith and worship with sermonizing, and to para-
hrase an outstanding Lutheran scholar and authority,
ake the sermon the sum and substance of all religion
id religious experience. They confuse, to quote an out-
anding Mo. Lutheran educator, "hoarse shouting from
e pulpit and platform with preaching with power."
ur friends would identify faith with intelligence and
mprehension. Faith is not an explanation; it is an ex-
rience. They fail to realize that the ritualism of words
id passive semantics can be just as terrible a spiritual
rant as the ritualism of ceremonialism.

No one denies the need for fearless and courageous
eaching, prophetic exposition of the Word, insistent call
repentance, outspoken denunciation of sin and sins,
cisive exposure of our foibles, our vanity and con-
it. No one belittles the value of a devout exposition of
e Word and its application to our own times and prob-
ms, individual and social. There is indeed a crying need
thin the Protestant churches and even within our be-
ved Lutheran Church for more Christ-centered preach-
g. Christ must be the center of all our worship and
editation.

Orthodox Lutheranism does not discount preaching,
r who was a more forceful preacher than Martin Lu-
er? It does insist on vital Gospel preaching, proclaim-
g the need for repentance and the declaring the avail-
ility of Grace, in modern language and in terms of our
n contemporary experience. It recognizes and does
sist that the Holy Spirit uses the pastor in his preach-
g capacity to expose sham and hypocrisy and to offer
e penitent sinner the means of Grace. Orthodox Lu-
eranism therefore regards the office of preaching as an
sential and holy calling. The preacher is more than a
ere human orator; he is the voice of God, an instru-
ent for the declaration of Truth unto sinners, a tool
the Holy Spirit. Of course, not every word or syllable
hich passes his lips is "Truth." But we know that if
e, humbly and repentantly, listen, permitting the Holy
irit to give us "ears to hear," we can discern in the
erall words of the preacher the Truth. The Holy Spir-
exerting its influence on preacher and listener gives
the Truth.

It is, however, significant that whereas the availability
forgiveness is proclaimed unto us in the exposition, it
declared unto us in the Gospel and is actually given
to us in the Absolution, which of course is based on
efutable Scriptural authority, the very and actual
rds of our Lord Jesus Christ. Orthodox Lutheranism
cognizes the need for intelligence and comprehension
t it rejects the idea that faith is solely the product of
ellectual processes. Faith is not an explanation; it is
experience. Our Lord Jesus Christ has said, "Thou
alt love the Lord thy God with all thy heart, with all
y soul and with all thy mind." It is noteworthy that
r Lord enumerated heart, soul, and mind—all three
thout seeking to compartmentalize the three portions
our being. We might also note that he placed "heart
d soul" ahead of "mind." It behooves us to accept the
nificance of our Lord's words. Actually, to compart-
mentalize religion is to foster our spiritual ego, since as human beings we all, yes all of us, prelate, clergy and laity, are so prone to identify spiritual rightness with our own subjective evaluations. A thorough-going grasp of the entire Scriptures, the Confessions of the Church, and Christian history and experience, clearly show the indivisible character of the Truth and religious experience, particularly the oneness of vital preaching, devout and sacramental worship, and practical everyday witness.

Our radical brethren blandly insist that they emphasize the Word and charge that "high churchmen" (what a misnomer) put the Sacraments above the Word. That is complete nonsense—just plain silly childish and immature prattle. It is not worthy being dignified with the designation argument. First of all, our colleagues have an erroneous concept of the Word. They identify the Word literally and completely with the books of the Holy Bible. Now then, it is true, unassailably true, that the Holy Bible is the Word of God, the Sacrament of Truth. But as Saint John declares in the first chapter of his Gospel: "In the beginning was the Word and the Word was with God and the Word was God . . . and the Word was made flesh and dwelt among us." The writer of the article in "The Lutheran Outlook" asserts that the Sacraments are ineffective without the Word. I do not claim that the Sacraments exist without the Word. I merely state, and on the basis of THE WORD itself, that the Word and the Sacrament are one and indivisible. OUR LORD JESUS CHRIST IS THE WORD, so saith the words of the Holy Scriptures. Christ is our visible and audible Word. Our colleagues also confuse The Word with words. For the words of the Bible do not establish the Sacrament—to hold so is to advocate a mechanical prayer-wheel religion. Christ Himself, Very God, established the Sacraments. The Bible only narrates His action—it is not His action. It is not the act. To hold so is blasphemous and sacrilegious, for it is to put the words of the Bible over Christ Jesus God Himself, and to make the Bible into a "paper pope," a veritable mechanical and mechanistic religion. The Bible does not save us; the Sacraments do not save us. They are the channels, not the source of Grace. IT IS CHRIST WHO SAVES US—and He comes to us in The Word of the Bible and The Word of the Sacrament of His Body and Blood. As The Reverend Doctor Conrad Bergendoff, one of the outstanding if not the most eminent American Lutheran theologian of our generation, has written, Christ is truly present in His Word and His Sacrament. Our mortal minds may toy with logic and semantics; but we cannot undo the indivisible work of Almighty God, the Blessed Triune God. The second distortion of our Calvinist-minded friends is that they identify The Word only with the sermon. The Holy Spirit does indeed inspire our preachers—to hold otherwise is to reduce prophetic preaching to hollow oratory and mortal rhetoric. As the Holy Spirit inspires our preachers, so can we with its help discern the Truth within the sermon. But the sermon is not The Word. To hold so is heresy. Christ is The Word.

The sermon can be and is divinely inspired and guided exposition and exhortation, proclamation and declaration. But it is not the saving Word of our Lord and Saviour. Christ is The Word; the Gospel is an account of The Word made flesh; the sermon is the exposition and application of The Word. So necessary, so vital, so wonderful BUT NOT The Word.

I am not going to review the essay paragraph by paragraph. I have already embarked upon a discourse of considerable length. But I would like to make a few specific observations.

In the first place, the writer fails to understand that the core of The Liturgy, which he deprecates so condescendingly is Holy Communion. As countless competent and devout Lutheran scholars have pointed out, the Eucharist is the uniquely Christian feature of our worship which distinguishes it from the synagogue. The Lord's Supper is not something secondary, a mere appendage or spiritual afterthought. It is an act of the Church in obedience to our Lord's specific command, "Do this in remembrance" (See the Gospels according to St. Matthew 26:26-28, Saint Mark 14:22-24, Saint Luke 22:17-20. See also the Book of Acts 2:42, and the Epistles of Saint Paul, I Cor. 11:23-27, II Thess. 2:15). The Lord's Supper is indeed the "living center, the warm throbbing heart of Christian worship." It is not adiaphora as the writer of the essay would suggest, by implication. The Reverend Dr. Luther D. Reed writes, "From the very beginning the Lord's Supper was the central feature of Christian worship. Albert Schweitzer is well within the truth when he says of the early Church 'All the praying, prophesying, preaching, and teaching took place within the framework of The Thanksgiving at the celebration of the Lord's Supper.' The so-called 'Word of God services' are a later development . . ." We might note that in the time of the early Church when the complete Word was accepted, the Church produced martyrs and saints by the thousands and brought forth the great confessions and Creeds.

The writer seems also to fail completely in comprehending the meaning of the Reformation. He seems wholly unfamiliar with its significance, almost literally unlettered in its history. The late Middle Ages saw the development of a priestly religion of ceremony and good works, with the laity excluded from the Mass and reduced to passive observers. The great Martin Luther rediscovered the Gospel in all its fullness. He preached Salvation by Faith and Faith alone (Sola Fide). And he restored Communion to the people, for "in rediscovering the Gospel the Lutheran reformation rediscovered the Sacrament. In rediscovering the Gospel and the Sacrament, it rediscovered the purpose of The Liturgy." Once more as in the times of the early Church, vital Gospel preaching and congregational communion characterized the worship of the Church, for "the Lutheran Church restored the 'primitive synthesis' of the early Church by including in balanced proportion the preaching of The Word and administration of the Sacrament in the principal Service of the Day." Moreover, "in this classic period the Lutheran Church restated the faith the Church in noble confessions . . . it recognized Eucharist as the supreme act of corporate worship a celebrated it every Lord's Day and festival with r form and ceremony, beautiful music and vital prea ing." In this period evangelical Protestant Luther died by the thousands—for the sake of religious fr dom and liberty. Once again in a period of greatn the Church produced martyrs and heroes. For over t hundred years the normal Sunday Service in Luthe lands was "the purified Mass with its twin peaks of s mon and Sacrament." War, Calvinism, subjective piet and rationalism finally broke the genuine Lutheran t dition, and exalted the preacher and the sermon into due prominence making them the center and sum of worship. The Church then lost all sense of revere and mystery, of order and beauty, and of historic c tinuity. And as an outstanding scholar concludes, the sult was inevitable: the Church speedily languished spiritual poverty and impotence. But again in the m dle of the 19th century God called another man—Pas Wilhelm Loehe (Bless his memory)—and he saw greatness, the depth, the breadth, and the height of L theran worship; and with him there began a slow rev al of worship and faith which today is blossoming fo modestly. "Worship and The Liturgy are more tha mechanical assembly of parts." The Service is indee vehicle for the union of human souls with God. Wors is a Jacob's ladder—reaching from this mortal wo into the glories of Heaven. It is contact with Divine ality—that is what the Real Presence means, "There I also." Through the very realness of worship throu Word and Sacrament, we receive our Saviour in all Mercy, Power and Glory, for our own salvation, and make us laborers in His Kingdom for the Salvation all men and for the redemption of the world.

Fortunately, the writer of the article in "The Luthe Outlook" represents a diminishing element within Lutheran Church, but still a vigorously vociferous a shrill group, a singularly Calvinist-minded element, ha ly compatible with the basic evangelical-catholicism orthodox Lutheranism. Their violent reaction to litur cal and sacramental reform and revival, their uncharit ble denunciations, with ecclesiastical smear tactics, th tendency to identify rightness solely with their o viewpoint—all reflect a certain desperation. Steeped prejudice and relatively uninformed or misinform they seek to preserve the residual elements of ration ism and intellectualism against the advance of resurg spiritual religion by castigating orthodox Lutheranism "catholic," "ritualistic" and "ceremonial." Actually th is nothing new about the current revival—it began o a century ago; and indeed the 19th century revivals w part of the spiritual revival which began then.

Naturally, we must remain alert against the dang of formalism and legalism, the hollow mockery of er ty and mechanical form. Indeed, one reason why traditional liturgical worship of the Church came in criticism in the early 19th century was because ration

and intellectualists continued to use the Church's at services—in a formal and shallow stereotyped man-. We must be on guard lest the liturgical-sacramen- revival involves externals only. We must always re- mber that it concerns the very Being of our Lord Je- Christ. We must maintain our perspective. Litur- ally-minded pastors and laymen must always remem- that essentially The Liturgy involves in direct sim- ity The Word—in its audible and visible forms—and ceremonies. They must not be lulled into a sort of itual lethargy, a dreamworld. They must remember t the Holy Spirit, which alone can effect a spiritual ival, for we by ourselves cannot even nourish our own h, uses the pastor as a preacher to bring us The Truth ough the means of and in the form of words, and that same Holy Spirit will enable us to discern and ab- o the Truth. But our Calvinist-minded friends must gnize that religion and faith are more than "words," e than being preached at, orated and harangued, that Word and Sacrament are not in juxtaposition but in fact one and the same, that religion is not a mere em of semantics and dialectics or even ethical ex- tations, and not more pulpit than altar theatricals. Holy Spirit alone gives efficacy to our worship and he exposition. Our strength is in The Lord.

nd as Luther said, "Now as we desire to restore the aching office to its proper place, so it is not our inten- to discontinue the liturgy but to restore it also to per and intelligent usage."

What then are the objectives of the so-called sacramen- liturgical revival? Basically, it seeks a return to the stolic and reformation practices of The Church, when y Scripture formed the basis for our religious life.

irst of all, therefore, it should be patently clear that vival of worship stresses the vital importance of force- and pertinent preaching—but Christ-centered and pel-based preaching, with an exposition of the full complete Gospel according to the Church Year with balanced declaration of God's Mercy and Grace in all fullness. We need more preaching with power and hoarse shoutings and personality exhibitionism from pulpit. Secondly, the worship revival seeks to make y Communion a real part of our weekly worship as ost rightly on the basis of Holy Writ should be. It is of The Service, and there can be no complete Serv- without it. After all, it is the one specific act of wor- in addition to Baptism which our Lord Jesus Christ ally established; and in both the Apostolic and Ref- ation Church it was the high point of the weekly vice. An increasing number of Lutheran parishes do act celebrate The Lord's Supper at least monthly some every Lord's Day. This is not a "popish trend" is in obedience to God's Holy Word as revealed in Holy Gospels. Thirdly, the worship revival desires cher and fuller devotional life, i.e. prayer life, both ate and corporate. Indeed, there is in our Lutheran rch today far too much talk about Prayer and too Prayer. Fervent and sincere preaching awakens rse, inspires confidence and arouses thanksgiving and determination to live better. But so frequently in our worship there is no time left for prayer, for the individual soul to commune and to converse reverently and humbly with the Eternal Source of Life in the quietness of holiness and the trembling certainty of the nearness of God. As one Lutheran scholar has said, "education, explanation of texts, admonitions and appeals—all can be found—except the heart's real quietness before God in prayer." Prayer is not a mere mechanical process, a spiritual routine, a form of religious and emotional incense and perfume. No, it is the vital dynamic pipeline between God and man. From contact with the Eternal Divine in the reality of prayer and worship, the individual soul (not merely the mind and will but the whole spiritual being) goes forth to the challenge of daily living, confident not in its own power but aware that God can and will use us for an extension of His Kingdom, for the salvation of all men, and for the Honor and Glory of His Blessed Name. In prayer we attune ourselves to God and His Will.

All too frequently we approach worship with an attitude typified by the remark "what has it for me." We expect the Pastor to provide an answer, a stock answer, for life's every problem, personal and social. We should be aware that God in His Infinite Wisdom does not give us catalogue answers to every problem vexing our hearts. But through His Holy Word in Gospel and Sacrament He gives us the equilibrium and courage to face the complexities of contemporary life, confident that "all things work together for good for them who love God" and that "all these things will be added unto you, if ye seek first the Kingdom of God." He gives us "the peace which passeth understanding," a priceless gift, and above all He gives us Eternal Salvation if we but believe on Him. If we contemplate and approach worship in these terms, we see that it offers us immeasurably precious gifts. We see that through worship and faith we can drink at the source of Eternal Life. Life will not in a material and temporal sense automatically become the proverbial bowl of cherries; but as we attune our wills to His Will, all temporal problems fall into their proper perspective. As the Apostles of old, we can walk hand in hand with our Savior along the highways and byways of life. Inner peace will soothe our troubled hearts; practical daily witness will characterize our living.

It behooves us also to recall that in worship we offer something unto God. It is our bounden duty to render praise and thanksgiving unto our Father for His great Mercy and Goodness unto us, daily, weekly and constantly, every moment of our lives, for we are completely dependent upon His Grace and Love. "He is our help and our salvation." In worship we praise and thank God for His manifold blessings—we offer unto Him our renewed resolution and determination to live daily for our Lord and to witness for Him in our daily secular calling, cognizant that the pernicious persistence of sin will hamper our resolution and cripple our will but that with His help we can witness effectively. We must also always remember that we witness in worship as well as in deeds

of charity and professions of faith. To deny that worship is witness is to subscribe to the doctrine of "good works," charitable good works. Justification by faith excludes both the Roman doctrine of religious good works and any opposite doctrine of charitable or good works as being the essence of our Christian faith. Justification by Faith does in fact include by derivation both, for if we are saved through Faith in our Lord Jesus Christ we do in fact as a consequence witness in worship and in charity. We do then love the Lord our God "with all our hearts, our souls and minds" and "our neighbors as ourselves." Our Lord has said that on these two commandments hang the whole law; and we are not permitted to be selective—we must accept the whole mantle of Christian faith and living.

We all, clergy and laymen, must recognize the fullness of The Faith and Christian living. We must not pour forth any such spiritually myopic views as contained in the article in "The Lutheran Outlook." We must be aware of heresy and stand on guard against its insidious influence. We all, high church, low church, liturgical, pietist, catholic, reformed, puritan and liberal, remember the compass of Christianity. We must as evangelical-catholic Lutherans be distinctly aware of our own spiritual mission. For we, if we are faithful to our Christian Faith as found in the Holy Scriptures and expounded in the confessions of The Church, see the height, depth and breadth of evangelical Lutheran worship and doctrine—its completeness and greatness. Yet we must remain humble and simple, and not become arrogant in conceit or pride, recognizing that God is the ultimate Judge of all men. We must avoid faction and schism, remembering that unity in essentials and freedom in secondary things has been a part of our strength. We do not want church parties—essentially there is no such thing as a "high church" or "low church" Lutheran. It behooves us also to remember that freedom with regard to adiaphora must be confined to secondary matters. Holy Communion as such, prayer, and worship are not, I submit a declare, adiaphora. Candles and vestments may well adiaphora, although the use of dignified and correct h garments are not to be regarded as "fair game" or to sneered at haughtily. We might recall that Luther h self said that the two essentials which make a human stitution and gathering into The Church, our Holy ca olic Church, the Body of Christ are: the preaching the Gospel and the administration of the Sacraments. also reads the Augsburg Confession. Therefore, I that the sacramental life is an integral part of the Ev gelical Lutheran Faith, and as we believe, the Christian Faith. I do not mean to say that other gro are not Christian or that we are the exclusive bearer the True Faith. Such an attitude smacks of Roman rogance or fanatic pietism. The Holy Church has m branches, each in its own way a singular part of The ly Catholic and Apostolic Church. But let us be therans, i.e. conservative Protestant evangelical cath Christians, not by coincidence and default but by viction.

My letter has become an epistle—but I hope, and deed sincerely pray, that it may serve some good pur by clarifying questions which befuddle and bemu some of us today. I am not any ecclesastical Sir Gala —perhaps I am more like Don Quixote. I desire no ognition or publicity. I am writing because I bel what I write and because I think that it is so impor that confusion is eliminated and any tendency to c gate Lutheran orthodoxy as "popery" etc. is counte My pen has been sharp; my language incisive. But t has not been any personal feeling. If by chance I have offended you or anyone, I beg humbly your their pardon. Above all I do not profess, to be any g or noble Christian; I feel my own hypocrisy de shouldn't we all? I must write as I feel. One canno main quiet.

Now Available **Price $1.00 e**

11TH BIENNIAL CONVENTION REPORT

of the

AMERICAN LUTHERAN CONFERENCE

Held at Minneapolis, Minnesota

November 12-13, 1952

ORDER FROM: LUTHERAN PUBLISHING HOUSE, BLAIR, NEBRASKA

Life and Work at a German Seminary

Walter G. Tillmanns

THE EDUCATION of a German pastor is quite different from that of his American counterpart. Before being admitted to a theological school he must s through a rigorous and exacting secondary course in nparison with which our typical high school education y be considered mere child's play. The future theoian of the German Church has his choice among vars branches of secondary schools, but once he has deed—or rather once his parents have decided for him e must pass the nine years stretch with flying colors. he favorite secondary school for future pastors still is humanistic *Gymnasium* although its classical curiulum has been changed in some instances to better ve present-day requirements. In the old type classical nnasium the students would study for nine years Lat(six or seven periods per week), for six years Greek, for three years Hebrew, besides eight or nine other jects including Religion. Nowadays there are a num of "Science-Math. Gymnasiums" and "Modern Lange Gymnasiums" with emphasis on natural sciences, thematics, French, and English (and Russian in the tern zone).

close second to the *Gymnasium* is the so-called *Oberule* which came into existence under Hitler and has eloped into the favorite secondary school in smaller mmunities which can not afford a variety of schools h as *Gymnasium, Realgymnasium,* and *Oberrealschule.* s also the school of all those who felt that the *Gymium*-education was a one-track education. Today a at number of German theological students are gradus of the *Oberschule.*

esides these two schools the other types of secondary cation, the various *Realgymnasiums* and *Oberrealulen* furnish only a few students for the theological ools of Germany, mostly those who decide upon they after being well started on their course of secony studies. Finally there is the rare individual—exnely rare in Germany—who is permitted to take up theological studies by special *"Begabtenpruefung,"* an mination available to those who for some valid rea were not able to finish their secondary education.

ll these students have had four years of elementary nine years of secondary education, six days a week, h only comparatively brief vacations during the rse of the year, working for thirteen years under t supervision of their teachers, thoroughly trained in subjects which they have studied, having passed sev days of comprehensive examinations on the most ortant subjects before being allowed to graduate h secondary school. Then, and only if the quota al-ed to theological students permits, are they allowed to enroll for theological courses. (In Eastern Germany very few students can get a theological training at the present time.)

Most future pastors in Germany study at the state universities. In many regional churches there is strong emphasis on university study, because it is felt that the *universitas literarum* is an indispensable foundation for a well-rounded education. But on account of the overcrowding of the state facilities the churches have somewhat grudgingly permitted the establishment of Theological Seminaries apart from the state universities. There are at present five such institutions in Germany, at Bethel-Bielefeld, Wuppertal, Berlin, Neuendettelsau, and Hamburg. The latter two have been established with the active help of the regional church bodies. But even so, the student is not allowed to take more than half of his semesters at a seminary, which is at most four semesters, in many cases less.

The oldest of these seminaries is the Bethel Seminary, established by "Father" Bodelschwingh in 1905 in order to protect future pastors from the rationalistic influences of the university, especially higher criticism. It is the only seminary which has existed in "normal" as well as "abnormal" times. The story of its almost fifty years of service is the story of an up-hill fight, first against conservative church governments, then against the Nazis (who closed it in 1939 and kept it closed until the end of the war), and now again against misinterpretation by the church. Twenty years ago a student may have been allowed to study one or two semesters at Bethel, today the number of semesters "permitted" has doubled. But the problem still exists, in spite of the outstanding service which Bethel and other seminaries, which were founded during the Nazi persecution, have rendered to the church. The question of the "right of the theological seminaries to train pastors" is now being studied by a special committee appointed in March 1952 from representatives of the state universities and seminaries. The discussions are being carried on in a brotherly spirit.

In the meantime life at the theological seminaries continues as usual. In 1952 students from practically all regional churches of Germany, including free churches and five foreign countries, were enrolled at Bethel. Their number stood at 206, of which 72 were graduates of a *Gymnasium*, 67 of an *Oberschule,* and the rest from various other types of schools. Socially these students came mostly from middle class families, 51 from parents engaged in full time church work, 33 from the lower groups of German officialdom, 20 from a business background, and 25 whose fathers were engaged in the teaching profession. Only 13 gave "farming" as the occupation of

their parents, only seven "workers". About 10% of the students (20) were women who were preparing for specialized work as *"Vikarin"* in women's institutions. The average age of the Bethel student was 22.71 years and he (or she) stayed at Bethel an average of 3 semesters.

At the time of his arrival the student is given an opportunity to get acquainted with the work of the seminary in particular and of Bethel in general by attending a three day seminar *(Semesteranfangsfreizeit)*. Everyone is requested to be present for the solemn opening service, which is followed by registration in the school and a series of lectures on a theme of special interest to theology students. One of the three days is used for an excursion through Bethel, the largest "city of mercy" in the world where thousands of epileptics, mentally-depressed, delinquents, and feeble-minded are being cared for. Smaller groups meet for the purpose of getting acquainted and discussing their study plans. Some of the students arrive several months before the start of the semester and work as "volunteers" in the Bethel institutions, getting practical experience in the male diaconate (and the deaconess work) for which Bethel is famous all over Germany.

The registration for the semester offers the student an opportunity to select from a large number of offerings those courses which he needs for his theological training and in which he is especially interested. In contrast to our American system of higher education the student is not required to attend classes, neither does he have to write six-weeks, mid-semester, or semester examinations. He can stay away from lectures altogether if he so chooses, although at Bethel this would be a rather difficult feat. He must register, attend the first and the last session, and if he can get the rest without attending courses, he is welcome to do so. But after eight semesters he must know everything for which he ever registered in his academic career or he will not pass the "examination" upon which his ordination is dependent. Many students at state universities, especially during the first few "wild" semesters when they tend to enjoy too much their newly acquired freedom, engage tutors or buy lecture notes in order to keep up with the class work. But at Bethel and the other seminaries this procedure would be exceptional.

There are eight different departments at the seminary of Bethel, each with a great variety of courses. The following courses were offered in Old Testament during 1952: Four-hour courses in exegesis of Isaiah 1-39, introduction to the Old Testament, basic study of the history of Israel, and the Lesser Prophets. A two-hour course in the geography and history of Palestine and the Orient, topography of Jerusalem and the Temple, and biblical archeology. A one-hour course in non-biblical sources of the history of Israel. Finally the following seminars and pro-seminars, each 2 hours: The priesthood in the Old Testament, texts on the kingdom of David from II. Sam., the sacrifice in the Old Testament, and texts on David's successors.

The department of New Testament offered mostly e gesis courses: Four hours of Luke, four hours of Roma two hours of First John, two hours of James, four ho on First Corinthians, also a proseminar, Introduction Exegesis. Then there was a four-hour course on the m sage of the Gospel, a seminar on Holy Communion in New Testament and a seminar on the Passion Histo

In Church History students studied modern Chu History from 1648 to the present time, history of the c ma, both in four-hour courses. They also had an opp tunity to participate in one of the following semir and proseminars: Luther's conception of the Church, epistles of Ignace of Antioch, justification and sacram in Luther's teaching, and *peregrinatio aetheriae ad l sancta,* all two-hour courses.

The courses offered in the department of System Theology included the following: Two four-hour cou on the doctrine of the Holy Spirit and of the Church, the doctrine of Creation; one-hour courses on Luth theology in the Smalcald Articles, on Schleiermac and on the Christian's responsibility based on theolo and the following seminars and proseminars: Evangel teaching about the state, Karl Barth's theology, Augsburg Confession.

The greatest variety of courses were offered in field of Practical Theology and Missions. Besides regular courses in Practical Theology I (Church, mi try, congregation), II (divine service), and III (car souls and of the congregation), the following w taught: a three-hour homiletical seminar; nine two-h courses and seminars on questions of *"Seelsorge,"* litu cal-musical exercises for the celebration of Holy C munion, psychiatric-theological workshop, public workshop for secular and church press, publicity w shop for theater, film, and radio, history of the In Mission Movement during the nineteenth century, sionary problems in dealing with the great religion the world, the church year, the catechism, and a sec psychiatric-theological workshop. There were also t three-hour courses: Jesus Christ in the message of Church, Africa as a missionary challenge, and the Commandments in Luther's explanation. (Bethel h large mission field in East Africa and trains most o missionaries through its seminary.)

In the department of Philosophy and Psychology following courses were given: Cultural history and losophy of the seventeeth century the treatment of roses and phychoses, history of philosophy from Anti ty to the Middle Ages with special reference to its tion to theology and the Church texts from Hegel's losophy; philosophical ethics; history of philosoph the present time; psychotherapy for the pastor; a workshop on philosophical thinking; all two-hour cou

In History of Religion only three courses were li each for 2 hours credit: Selected chapters from the tory of Greek religion, the Hellenistic Gnosis, and Creation Myth in Plato's Timaios.

Finally there were a number of linguistic course

luding Hebrew, Greek, Aramaic, both elementary and dvanced courses.

It is evident from the above enumeration that a great ariety of special interest courses is open to the average erman student of theology for which an American stu- ent may look in vain in his seminary catalog. These ourses change from semester to semester, but are usual- y repeated every fourth semester. Besides these regu- ar courses a number of lectures is given by outside uest speakers who come to Bethel from various walks f life and different countries. Speakers during the past iennium included Prof. Piper, from Princeton, N. J., "Biblical Realism and Greek Thought"), Prof. Wevers, lso from Princeton ("The Prophetic Message"), Prof. rndt from Concordia, St. Louis ("Social-Ethical Prob- ems"). Then there were speakers from Denmark (Prof. renter, Aarhus), Sweden (Prof. Schluyter, Lund), Eng- and (Dr. Wiener, London), Switzerland (Ed. Schaper, urich). There were Bethel's own staff, both medical nd clerical, directors of mission houses from different arts of Germany, professors from the universities of uebingen, Muenster, Bonn, Frankfurt, Goettingen, amburg, Erlangen, Heidelberg, Mainz, and Berlin. The resident of the German Federal Parliament, Dr. Ehlers, onn, lectured on "What can the State expect from the hurch?", Bishop Dibelius of Berlin spoke on "Three eriods of Experienced Church History," Federal Min- ster Dr. Heinemann, Bonn, spoke on "The Responsibil- ty of the Christian in Politics." Then there were state inisters from the state of Northrhine-Westphalia, sculp- ors ("Old Testament Woodcuts"), theater directors, film irectors, businessmen, and professional men. Lectures n America, on Japan, on Africa, on Marxism, on econ- my, on workers' unions, on democracy, on epilepsy, on he Russian Church, on Grace and Human Nature, on oman-Catholic doctrine, on Palestine and Israel now, nd many other challenging subjects were given during hese semesters. And yet the German universities com- lain that students trained at the seminaries do not get he necessary tools for their future work.

As is made clear by the three-day seminar at the be- inning of the semester, the main emphasis at Bethel is ot on the development of the mind, but on the develop- ment of the soul. This may seem strange after reading he curricular offerings above. However, this is the most mportant reason for the existence of Bethel (and other seminaries), viz., to take the student away from his one- sided preoccupation with learned studies and to lead him closer to the life of the Church. Many of the courses which have been described indicate this endeavor to make the German theologian more "practical" and more "spiritual-minded." Outside of the class room there are ample opportunities for those who wish to grow "in soul as well as in mind." There are the daily Matins and Vespers, largely liturgical, but lately expanded to in- clude little sermons which the students themselves preach. For the off-campus students there is a special chapel service on Wednesday morning. Every inhabitant of Bethel is required to be in church on Sunday morn- ing. This is a rule which Father Bodelschwingh himself established 80 years ago, and it applies to theological stu- dents as well as to the other inmates and helpers in the colony. There are joyous occasions like Summer Solstice, and St. Nicholas (Dec. 6). Sometimes a faculty member or some other esteemed resident of Bethel is honored with a torchlight parade. There are social evenings with the sick either in the large "Festival Hall Assapheum," or in the homes of the sick. There are musical festivals, and much singing.

Above all, the students at Bethel—in contrast to the students at the state university—live together in close community. They come from different backgrounds, Lu- theran, Reformed, Union Church, different social strata, different countries (Jordan, Norway, Russia, Switzer- land, Austria, and USA) but they live together harmon- iously in the student dormitories or in the homes of "Old Bethelites." They eat together in their beautiful re- fectory, the "Remter," they walk together on hikes through the beautiful Teutoburg Forest, and they work together in the library and in their rooms. Last but not least students and faculty in Bethel (and the other semi- naries) are like younger and older brothers in the min- istry, helping and receiving help. This is something al- most never heard of at the state university where the typical professor is an impersonal functionary of the state, with some laudable exceptions especially among the theologians. . .

The financial burdens of the seminary are borne by the Bethel institutions from the contributions of its many friends. Part of the expense is paid, of course, by the students, and lately the regional Church of Westphalia and some other regional Churches have remembered Bethel in their budgets (since 1952).

When the time comes for the Bethel student to return to the state university and to finish his studies under the supervision of the state's agencies, he is invariably sorry that he must leave Bethel, but at the same time he is thankful that he was privileged to attend at least for a few semesters a seminary where Christian service, Chris- tian living, and Christian thinking are considered of the greatest importance for the future servant of the Church.

Why Do We Keep Sunday?

N. J. Holm

THE OLD TESTAMENT PERIOD was only a preparatory dispensation for the New Testament Christian Church. Jeremiah says, 31:31-32, "Behold the days come saith Jehovah, that I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt. Which my covenant they broke, although I was a husband unto them, saith Jehovah."

In Heb. 7:18,19,22 we are told why Jehovah institutes a new covenant. "For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness—(for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God; by so much also hath Jesus become the surety of a better covenant."

We have a right to ask, in what did the unprofitableness of the Old Covenant consist? We receive the explanation in Heb. 10:4, "For it is impossible that the blood of bulls and goats should take away sins."

The object of the ceremonial offerings in the Old Testament was not to atone for sins, but to remind them of their sins. It was also a means of curbing them in sinful transgressions. When we bear this in mind, we can understand what Paul says in Gal. 2:15, "We being Jews by nature, and not sinners of the Gentiles."

The Gentiles were not curbed and guided by the ceremonial laws like the Jewish nation; therefore, flagrant immorality and rampant crimes were so general among the Gentiles.

In what respect is the New Covenant better than the Old Covenant? We have the answer in Heb. 9:15, "And for this cause He is the mediator of a New Covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant." And in Heb. 9:13, "But through His own blood, entered in once for all into the holy place having obtained eternal redemption."

The reason the New Covenant is better than the Old Covenant is because the New Covenant is resting on the eternal redemption of Christ.

What was the object of the Old Testament Sabbath? In Ex. 20:8-10, we are told, "In it thou shalt not do any work." In Jeremiah 17:21-22, it is stated, "Thus saith the Lord: Take heed to yourself and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem—neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work."

In Ex. 35:3, we read, "Ye shall kindle no fire throug your habitation upon the Sabbath day."

The object of the Sabbath was to provide bodily res Therefore, we are told in Luke 24:1, "And on the Sab bath day they rested according to the commandment."

Why does not the New Testament Church keep th Old Testament Sabbath? According to Moses and Eze kiel the Sabbath was given to the Jewish people, not t the Gentiles.

In Ex. 31:16-17, Moses says, "Therefore, the childre of Israel shall keep the Sabbath to observe the Sabbat throughout their generations, for a perpetual covenan It is a sign between me and the children of Israel for ever." Deu. 5:15, "And thou shalt remember that tho wast a servant in the land of Egypt and Jehovah th God brought thee out thence by a mighty hand and b an outstretched arm; therefore, Jehovah thy God com manded thee to keep the Sabbath day."

And in Ezekiel 20:12 we read, "Moreover also I gav them my Sabbaths, to be a sign between me and them that they might know that I am the Lord that sanctifie them."

One mark which will always distinguish the people o Israel from the Gentiles is that the people of Israel wi always keep the Old Testament Sabbath.

The Jewish people found fault with Christ because H was too liberal for them in respect to the Sabbath.

In Luke 6:7, we see that the scribes and the Pharisee watched Him, whether he would heal on the Sabbath that they might find how to accuse Him.

In Luke 13:10, we see that Jesus on the Sabbath cure a woman that had been ill for eighteen years. The rule of the Synagogue became indignant and said, "There ar six days in which men ought to work. In them therefor come and be healed and not on the Sabbath." And Je sus answered him, "Ye hypocrites, doth not each one o you on the Sabbath loose his ox or his ass from the sta ble and lead him away to watering, and ought not thi woman being a daughter of Abraham, whom Satan ha bound these eighteen years, be loosed from this bond o the day of the Sabbath?" Here Jesus was governed by the law of love.

Ex. 16:28, "Abide ye every man in his place; let n man go out of his place on the seventh day." But in Mat 12:1, we see that Jesus went out on a journey with Hi disciples on the Sabbath day. How did Jesus defend Hi action in respect to the Sabbath? We have His explan ation in Matt. 12:8, "For the Son of man is lord of th Sabbath." In Col. 2:16-17, Paul explains why Chris could say what He did. "Let no man therefore judge yo

meat or in drink or in respect of a feast day or a new oon or a Sabbath day, which are a shadow of the things come." Here Paul tells us that the Sabbath command longs to the ceremonial law like feast days and the w moon. Paul does not use the word, "ceremonial w," but he uses a more striking expression, "Which are shadow of the things to come." The shadow Paul eaks about is pointing forward to the New Testament ristian Church. In Gal. 4:9, Paul calls the Old Testaent ceremonial laws, "The weak and beggarly rudients." This reminds us of what we have already heard Heb. 7: "For there is a disannulling of a foregoing mmandment because of its weakness and unprofitableess."

We must distinguish between moral laws and cereonial laws. Moral laws are eternal because they are e expression of God's nature. "Thou shalt not have any her Gods before me." This is a moral law that will alays be in force. But ceremonial laws are only tempory. We see that in Heb. 9:10, "Being only, with meats d drinks and diverse washings, carnal ordinances imsed until a time of reformation."

That reformation was introduced by Christ; therefore hrist could say, Matt. 5:17, "Think not that I came to estroy the laws and the Prophets. I came not to deroy, but to fulfill." When Christ fulfilled the laws and e Prophets by His holy life and innocent death, then e introduced the reformation spoken of in Heb. 9:10.

It is no accident that in the New Testament all the oth- nine commandments are reiterated, but the Sabbath mmandment is not repeated. This fact makes it rather mbarrassing for the Seventh Day Adventists.

The first reference to the Sabbath in the Bible is found Gen. 2:2-3, "And on the seventh day God finished His ork which He had made, and God blessed the seventh ay and hallowed it, because that in it He rested from l His work which God had created and made." Let us otice that God did not give any command to keep the abbath. He only gives information about His work. We o not read that Adam, Enoch, Noah, and Abraham kept e seventh day as a Sabbath. When it is stated that God sted, then that cannot mean that God got tired and ok a vacation. Jesus says, "My Father worketh until ow." When it says that God rested, then that naturally eans that God was surrounded with more glory after eation than He was before creation. But since the Old estament Sabbath is abolished in the New Testament hristian Church, how did the Christian Church proure Sunday as her Sabbath?

The Christian Church had the liberty by the guidance the Holy Spirit to choose Sunday. The Christian hurch is a living organism which by her indwelling Spirit creates her own forms. Christ never wrote a Model Constitution for the congregations to follow. Christ by His Spirit creates faith, hope, and love in the hearts. The order of service He left to the worshippers. Paul says, "Let everything be done decently and in order." *I wish to mention three events in the history of salvation which took place on Sunday and which we on Sunday commemorate. First Christ rose from the dead on Sunday.* Therefore, it was called the "Lord's Day." This event was so important that the Christian Church celebrates Sunday as a day set aside for public worship. *Secondly the outpouring of the Holy Spirit took place on Sunday.* This event constitutes the beginning of the Christian Church. *Thirdly, on the first day Christ revealed Himself to His disciples after His resurrection. Sunday was filled with life, Saturday with death.* Do we find any traces of Sunday services in the days of the Apostles? In Acts 20:7, we read, "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them." Here we see that Paul conducted Sunday services and also administered communion. In I Cor. 16:2, we read, "Upon the first day of the week let each one of you lay by him in store as much as he may prosper." This reminds us of our Sunday offerings. In Rev. 1:10, we read, "I was in the spirit on the Lord's day." This was written about fifty years after the resurrection. And at that time *Sunday was called the Lord's Day,* as it often is now, too, called the Lord's Day. The Adventists say that the Pope introduced the Sunday celebration in the fourth century. Origen, the greatest scholar of his time, who was born eighty-five years after the death of John the Apostle says, "How will he be able to defend his acts before God, who will not on that day (Sunday) be gathered with the brethren to hear the saving words concerning resurrection?"

Tertullian who lived at the same time as Origen says, "For a reason entirely different from the regard of the Sun worshippers, do we celebrate the day of the Sun."

At the Synod of Elvira in the year 305 the following resolution was adopted: "People in the cities where they are absent three Sundays in succession should be expelled from the congregation for a while." Theodor Zahn, one of the greatest Bible scholars of all times, says, "None of the Christians as of the first five centuries ever thought of regarding Sunday as a continuation of the Jewish Sabbath or even called it Sabbath."

Sunday is a New Testament gift to the Christian Church, which should be used for the spiritual advancement of the Christians, and a call of repentance should be extended to the world. *Sunday is one of the blessed gifts given to us by Christ. It breaks the monotony of life.* The heathens did not have this day. Amen.

CORRESPONDENCE

CALLING PASTORS

Sir:

I cannot read an article like that of Norris Olson on the calling of pastors in the E. L. C. without some comment both pro and con.

In the first place it is agreed that the present congregational system has not been too satisfactory, yet we do not want to go over to some other less desirable.

The main objection to the way the congregational system has worked in our church is that when a pastor reaches middle age it is just about impossible for him to move. Sometimes a move would be good for him. Sometimes a move is necessary because of the health of members of his family. However, probably the greatest reason for moving is that when a congregation suspects that a pastor is unable to move, there may be some pretty shameful treatment.

Furthermore, a recently retired district president of another synod gives the advice that after five years in one place a pastor should seriously consider moving, and should never stay more than fifteen years. This is good advice, but the pastor past middle age is helpless. Is this true in other synods? If it is not, it is no doubt due to the fact that there has been a greater shortage of pastors in other synods. When there is a great shortage of pastors, none of the troubles Pastor Olson mentioned is very serious.

As for the unfairness expressed by Pastor Olson, namely that self-advertised men and men of prominent family names are in greater demand and get bigger calls, we cannot possibly be too much disturbed. After all, what is a good call? That un-Christian attitudes exist there is no doubt; but these cannot be cured by any change of system.

Nor do I think it would be desirable to have all calls go through the "bishop" unless we openly change from a congregational to an episcopal system. The same people who made congregationalism popular in America brought our American Constitution and democracy into being. They were people suspicious of authority who believed in definite safeguards.

Is there then nothing that can be done? There is. The congregational system, which we have, can exist side by side with an episcopal or conference type of government. This is so, because it does already so exist in one of our larger denominations which is supposed to be episcopal in government, and is in most cases, but when a large congregation wants a pastor the bishop is not able to arbitrarily send a man. The congregation itself (though informally) calls its own choice after having heard many candidates preach. So we, too, could have the district presidents place men in vacant parishes unless the congregation insisted on calling its own candidate. We should not surrender the right of the congregation to call whomever it chooses, nor of a pastor to accept any call he chooses, without the approval of the "bishop," providing both are in good standing in the synod. This is the safeguard we should insist on. Should the district president receive authority to place and relocate men, it should be done with the cooperation of regularly elected assistants like our circuit presidents. In this day and age of modern communications when anyone can be contacted by telephone nothing need be done arbitrarily or against one's will. A pastor would not be placed where he would not go, nor would a congregation need to fear accepting a man over forty-five years old lest he stay the rest of his life, because the ones who placed the pastor there in the first place can place him elsewhere after a reasonable length of time.

I firmly believe that it would be good for the Church and for the ministry to have the two systems existing side by side. Which system would be the more popular? The one which would be the fairest. Thus they would balance one another.

George W. Anderson, South Dakota

—o—

REDS IN OUR CHURCHES

Sir:

Good for you. No doubt you are about to be taken apart and torn in shreds for your articles in the Lutheran Outlook, especially "Reds and Our Churches." I am glad someone had the courage to speak for the other side. Should it be any encouragement to you, I want you to know before you expire that I not only fully appreciated but am in hearty accord with "Reds in Our Churches" and "Common Confession." Why should the Commies be treated any differently than the Nazis or German Bunders? Are they preferred stock just because they happen to be preachers and teachers? Is it a disgrace to admit a wrong?

A. R. Lembke, Ohio

—o—

Sir:

Fairness is a virtue every pastor seeks to cultivate. You are being fair in giving Mr. Matthews a hearing in "Reds in Our Churches."

I do not think an investigation of all Lutheran pastors who were sympathetic to Nazi and Fascist "ideals" would justify the present charging of Protestant pastors with Communist sympathies just because they signed a peace petition.

What our leaders decry in protest to the Matthews statements is the reversal of fundamental American doctrine that a man is innocent until proved guilty. When men appear before the investigating committees in good faith, answer charges and ask for a public trial, they are refused (witness Dr. Anton Carlson's treatment at the hands of the committee). Paul Hutchinson in the Christian Century shows us the axe Mr. Matthews had to grind. Do we ever want judges of investigating committees with such motivation?

Arnold H. Nelson, Iowa

—o—

Sir:

You do not write to please people, but you can be very sure the vast number of pastors and laymen of our UELC will feel safe and secure with the sane and level-headed editorial, Lutheran Outlook, page 227, ff. (Reds in Our Churches). I

a well known fact that the editor of the Lutheran Outok does not rush into writing half cocked. Well, that's nough on that.

I'm not going to pay any attention to Neve's "baffling roblem" advertised on page 252 in your magazine. But meone should point out in the Lutheran Outlook pointedly nd specifically how his Lund view of the Bible is definitely ntrary to the historic Lutheran position and untrue to the nstitutional confession of all our Lutheran synods regardg the inspiration of the Holy Bible. Our synod has a rong and definite position on it, such as in the recent Comon Confession. Neve's piece mustn't pass with silent acptance. And it was given at our Seminary! If only Dean heo. I. Jensen would come out openly and say what part he as in it! What of future Lutheranism in the USA, and the ew union? Where shall we stand?

Name Withheld.

—o—

UNITY OR ISOLATION?

r:

Lutheran Unity is a much discussed topic these days. But appears to me that it has not come down to the congreational level to be discussed by the lay people in the local ngregations. The deliberations are left too much to comittees. When the committees have formulated their theses ey are submitted to the conventions of Synods for approval rejection. The members of the local congregations have ry little opportunity to voice their opinions. That is not as should be in a free Church. The matter of merger and the eses formulated by the constituted committees should be bmitted to the local congregations.

What should constitute the motivation for merger? Should be theological or spiritual? In the three-way and four-way erger negotiations the motivation is more theological than iritual. Theological theses can be formulated at the conrence table, but the communion of saints is not made at a nference table, nor by a church convention resolution dopted by majority vote. Spiritual life is the fruit of the pirit. In any merger negotiations the spiritual motivation ould be given primary consideration. The primary conderation should be: Can we do better work for the Lord merging into an organic union than by remaining sepate? The honor and glory of God should be the primary otivation.

I am in favor of Lutheran Unity that will embrace as many utherans as possible. I am afraid that a three- or a fouray merger will create a block which will be a hindrance to eventual larger merger of Lutherans. The adjustments in three-way or four-way merger will be difficult to make. If nother merger will take place in the future, the difficult djustments will have to be made again. It appears to me that the wiser course would be to wait until a larger number of Lutheran bodies can merge.

In the Lutheran Church of America a number of minor and major mergers have taken place. The major mergers are the 1917 (ELC), 1918 (ULC), and the 1930 (ALC) mergers. There is something peculiar in the present merger movement. In the 1917, 1918, and 1930 mergers there were no Synods on the outside that desired to be let in. That is not the case in the present merger movement. Attempts are made to exclude others from participating in merger negotiations. To prevent the exclusion of other Lutheran bodies from participating in merger negotiations, the Augustana Lutheran Church adopted the Des Moines resolution that she was unwilling to continue in merger negotiations unless the door be opened to other Lutheran bodies, who may so desire, to participate in merger negotiations. By this resolution Augustana says that she will continue in merger negotiations if the door be opened to other Lutheran bodies. Augustana's resolution should be considered by the joint union committee of the four bodies. If we refuse to accede to Augustana's request, then we can pray the Pharisee's prayer: We thank God that we are better than the other Lutherans.

As I see it, it would be a distinct loss, theologically, as well as spiritually, not to have the Augustana Lutheran Church in the merged Church. Since the days of Söderblom Swedish theologians have contributed more to true Lutheranism than any other group of theologians. And there is spiritual power in the Augustana Lutheran Church. The type of spiritual life that prevails in the Augustana Lutheran Church would be an asset to any Church body. The spiritual life in Augustana finds its typical expression in two hymns, often sung in the Augustana Synod, namely, "Day by Day Thy Mercies, Lord, Attend Me," and "Children of the Heavenly Father." You do not know the Augustana Synod until you have heard its members sing those two hymns.

When we make an objective analysis of the present merger movement, it is obvious that there are two views that clash, and they appear to be irreconcilable. It would be unwise to consider organic union before these two views have been brought out into the open for a free and frank discussion. The two views can be called ecumenicity and isolation. Ecumenicity has its greatest support in the Augustana Lutheran Church, and isolation has its greatest support in the Evangelical Lutheran Church. The American Lutheran Church, the Lutheran Free Church, and the United Evangelical Lutheran Church take a middle-of-the-road course. Which way will the ALC, LFC, and UELC go? Follow the ELC into isolation, or Augustana into ecumenicity? Augustana has taken a definite stand against isolation. The ALC, ELC, LFC, and UELC are at the crossroad. May God help them to make the right decision! They must soon make a decision, either ecumenicity, or isolation. What will it be? Unity or Isolation?

A. V. Neve.

News of the Churches

Next LWF Assembly, in 1957, To Be Held in United States

Trondheim, Norway (NLC) — The next Lutheran World Federation Assembly, in 1957, will take place in the United States, it was voted here by the annual meeting of the federation's executive committee July 27-August 2.

The U.S.A. National Committee for LWF extended an invitation to hold the next Assembly in the United States, to the 1952 Assembly at Hannover, Germany. The Assembly authorized the executive committee to vote on the invitation.

In accepting the American invitation the executive committee also instructed the federation's officers and the Commission on Theology to prepare plans for the 1957 event and to report these plans to the next annual meeting of the executive committee.

The plenary assemblies of the LWF, bringing together representatives from all churches cooperating in the federation, are held once every five years.

The annual meeting here also elected Bishop Gerhard May of Vienna, Austria, third vice president of the LWF.

The election of a third vice president and of four new members of the executive committee was required by an amendment in the federation's constitution adopted at the Hannover Assembly last summer.

The amendment, which calls for expansion of the executive committee from 15 to 19 members, at least four of whom must be laymen, was to be enacted if none of the member churches objected within a year.

At the opening session of the executive committee meeting here the LWF president, Bishop Hanns Lilje of Hannover, said no objections had been raised and declared the amendment had come into force.

The executive committee unanimously endorsed the four additional members named by the Hannover Assembly last summer: the Rev. J. P. van Heest, president of the Lutheran Church in the Netherlands; Judge James F. Henninger, ULCA layman of Allentown, Pa.; Sister Eva Lyngby of St. Luke's Deaconess Institution, Denmark; and Mr. Rudolf Weeber of Stuttgart, Germany. (Judge Henninger was not present here.)

The election of Bishop May to the vice presidency was also unanimous. The other two vice presidents of the LWF are Dr. Franklin Clark Fry, president of the United Lutheran Church in America, who is the first vice president; and Bishop Johannes Smemo, Oslo, primate of the Church of Norway.

Fresh Approach to Public Life Held Need of World Lutheranism

Trondheim, Norway (NLC) — president of the Lutheran World F eration, Bishop Hanns Lilje of H nover, Germany, urged Lutherans the world to develop a fresh appro to public life in order to bring Ch tian attitudes into politics.

You must keep faith with

A LITTLE GIRL

She's so protected now—so trusting. You wouldn't think of letting anything harm her when you're near. But will you always be there to provide for her?

Prove yourself worthy of her faith. Investigate Lutheran Brotherhood's trustworthy plan to provide for your loved ones when you are no longer there to provide for them.

MAIL THIS TODAY

If I save $_____ a week, how much guaranteed income can my family have? How much income can I have at age 65 _____?

Name _____ Age _____

Street _____

City _____ Zone _____ State _____

THIS IS *Your* LIFE INSURANCE SOCIETY

Lutheran Brotherhood

LEGAL RESERVE LIFE INSURANCE FOR LUTHERANS

608 Second Avenue South • Minneapolis 2, Minnesota

In the opening speech of the LWF ecutive committee meeting here, ly 27-August 2, the bishop also urg- Lutheran churches to develop a tter approach to ecumenicity "by ay of a theology of substance" which ould help them in sharing of their ristian experience.

Bishop Lilje said the Lutheran urches of the world should work to- ard three important objectives.

First, he said, the churches should ork toward a Lutheran theology that ould be "neither a mere preservation the past, nor yet split up into a riety of individual opinions."

The second objective, he went on, is develop a fresh approach to public e "not making every pastor a minia- re cabinet minister, but demonstrat- g in the Church political attitudes at are Christian attitudes."

The third objective, according to ishop Lilje, should be "working to- ard being a genuine Christian Church, pable of stilling modern man's long- g for a new life."

He added that, apparently, such a nging "has not been as strong as now nce the late Middle Ages."

Stressing that small and scattered utheran churches have profited from he visible fellowship" and "the ecu- enical and missionary universality of utheranism" demonstrated at the WF Hannover Assembly last summer, ishop Lilje said the Lutheran Church growing not only in membership but so in "what may be termed theologi- l maturity."

He said the "theological maturity" of utheran churches was demonstrated the fact that Lutherans were "not sting content with the inheritance of e fathers, but doing all they could apply the teachings of their church the problems of today."

The Lutheran Church has become a world church," he said, not only be- use it "is the mother church from hich all Protestantism has sprung," t also because "the thoughts of the urches and their members are mov- g in the direction of conceiving Lu- eranism as something world-wide."

The latter conception, he added, is e largely to the aid and relief work ne in the post-war period by Amer- an and Scandinavian Lutherans, who ve thus "made this one of the best riods in our Church's history."

—o—

nate Confirms Dr. Simonson s U.S. Ambassador to Ethiopia

Washington, D.C. (NLC)—President senhower's nomination of Dr. Jo- ph Simonson as U.S. Ambassador to Ethiopia was confirmed by the Senate on July 22. For the past two years Dr. Simonson has been executive secretary of the Division of Public Relations of the National Lutheran Council.

Prior to his confirmation, Dr. Simonson told the Senate Foreign Relations Committee that he planned to turn in his ordination certificate as a pastor of the Evangelical Lutheran Church, which he has served for twenty-two years.

He stressed that he did not intend to "resign my Christian faith and life, nor my Lutheran affiliation," but added that he did not want to retain his status as a Lutheran pastor while serving as ambassador. "I expect to serve as a layman," he said.

Dr. Simonson will be sworn in as Ambassador to Ethiopia the latter part of August, after which he will undergo a week of intensive briefing by the State Department. He will probably leave for the U.S. Embassy in Addis Ababa, the capital of Ethiopia, late in September. He will be accompanied by Mrs. Simonson and his older daughter, Carmen Joan. His other daughter, Lois, a senior at St. Olaf College at North-

Choir & Pulpit GOWNS

Confirmation Robes, Paraments. Fine materials beautiful work, pleasingly low prices. State your needs Catalog, samples on request.

DeMoulin Bros. & Co., 1224 S. 4th Street, Greenville, Ill.

Midland College
Fremont, Nebraska
Liberal Arts and Pre-professional Education
Under Positive Christian Influence
FULLY ACCREDITED

Augustana College
SIOUX FALLS, S. DAKOTA
Outstanding 4-Year, Co-Ed, Liberal Arts
Over 30 Major Fields of Study
For information about Courses, Costs, Student Financial Aids, write:
TOM KILIAN, Director of Admissions

DIRECTORY OF SCHOOLS
of the
American Lutheran Conference

Who Wants This Space?

PACIFIC LUTHERAN COLLEGE
Parkland, Washington
Liberal Arts
College of Education
S. C. Eastvold, President

Enter to Learn — Leave to Serve
AUGUSTANA COLLEGE
Sioux Falls, South Dakota

GUSTAVUS ADOLPHUS COLLEGE
St. Peter, Minnesota
One of America's fine Lutheran Liberal Arts Colleges
Edgar M. Carlson, President

A Positive Christian Emphasis
AUGSBURG COLLEGE
and
THEOLOGICAL SEMINARY
Minneapolis 4, Minnesota

DANA COLLEGE
AND
TRINITY THEOL. SEMINARY
Blair, Nebraska
Founded 1884
R. E. Morton, President

CAPITAL UNIVERSITY
Columbus 9, Ohio
Fully accredited College of Liberal Arts, Education, Music, Theological Seminary
AMERICAN LUTHERAN CHURCH
H. L. Yochum, President

TEXAS LUTHERAN COLLEGE
Seguin, Texas
The southwest's Lutheran senior college of liberal arts, education, business, music and pre-professional training.
American Lutheran Church
Wm. F. Kranshaar, President

field, Minn., will remain in the U.S. She will be married next June, after her graduation.

President Eisenhower nominated Dr. Simonson for the diplomatic post on July 14. Senator Edward J. Thye, Republican, of Minnesota, recommended the appointment of Dr. Simonson, who is a native of Minnesota and has spent most of his life in that state as a student, pastor and civic leader.

—o—

DELC Changes Its Name; Now American Ev. Lutheran Church

Des Moines, Ia. (NLC)—The Danish Evangelical Lutheran Church has officially become the American Evangelical Lutheran Church.

Final approval for changing the name of the 20,000-member denomination, one of the eight church bodies participating in the National Lutheran Council, was voted at its 76th annual convention here, August 11-16. The vote was 400 to 100.

The name change, which has been under consideration for some time, was approved by a 225 to 25 vote at last year's convention but required endorsement by this year's meeting to become effective. A spokesman for the AELC said the change was made because "more and more of our members have nationality backgrounds other than Danish."

Dr. Alfred Jensen of Des Moines is president of the church body. He has headed the denomination since 1936 and assumed the office full-time in 1942. His current term of two years expires in 1954.

—o—

Dr. Simonson Sworn in as Ambassador to Ethiopia

Washington, D.C. (NLC)—Dr. Joseph Simonson, who for the past two years has been executive secretary of the Division of Public Relations of the National Lutheran Council, was sworn in here on August 17 as U.S. Ambassador to Ethiopia.

The brief ceremony took place in the office of Henry A. Byroade, Assistant Secretary of State, who is in charge of the Bureau of Near East, South Asian and African Affairs, to which Dr. Simonson will be responsible.

After a week of briefing at the State Department, Dr. Simonson will visit relatives and friends in St. Paul, Minneapolis and Chicago prior to his departure for Ethiopia by plane on September 18. He will be accompanied to Addis Ababa, where the U.S. Embassy is located, by Mrs. Simonson and his older daughter, Carmen Joan.

—o—

Dr. Storaasli Named to Head ELC Chaplaincy Commission

Washington, D.C. (NLC)—Dr. Gynther Storaasli will become director of the newly organized military chaplaincy commission of the Evangelical Lutheran Church when he retires next March as secretary of the Bureau of Service to Military Personnel of th National Lutheran Council. He h been in charge of the NLC bureau he since June of 1948.

Duties of the director will inclu procurement and direction of EL chaplains, maintenance of communic tion between chaplains and prospecti chaplains, lecturing on the work of t chaplaincy corps, and "in every w promoting the spiritual welfare of t men and women who serve in the mi tary forces of the land."

RESERVATION FOR

Vacation Land

I have never been one to give much thought just to having a good time, but there are a few plans I have for myself which will include that very thing. As a matter of fact, I've made reservations already for the dollars I'll need for retirement.

Hard work has been the rule at our place for many years, and through life insurance I've made it possible for the family to have the things they need and even more. But at age 65 . . . that's when I'm taking a trip to Vacationland to hunt or fish or travel or just do as I please.

Some time ago a Lutheran Mutual representative set up a plan for my retirement, and some of my savings have gone into it ever since. Soon they will come back to me with interest. Lutheran Mutual is a faithful steward in whose care you may place with confidence your plans for today and tomorrow.

Serving Lutherans SINCE 1879

Lutheran Mutual LIFE INSURANCE COMPANY

HOME OFFICE • WAVERLY, IOWA

Send FREE literature describing your Retirement Plans

Name_____ Age_____

Address_____

City_____ Zone_____ State_____

Dr. Storaasli is a former army chap-
n who retired in 1948 with the rank
colonel after nearly thirty years of
vice. A native of Minnesota, where
was born in 1885, he completed his
ological studies at Luther Seminary,
corah, Iowa, in 1914. He first served
a missionary to China and later had
ishes at Lyle and Warren, Minn.

When the U.S. entered World War I,
Storaasli served as chaplain with
Transport Service at Hoboken, N.
and at Camp Travis, Texas. He re-
ved his commission in the Regular
my in 1920 and was stationed in
ny parts of the world. During World
r II he was chaplain with the Army
Force and at the end of the war
s given the task of recreating a post-
r Chaplain School.

The school was transferred from
t Oglethorpe, Ga., to Carlisle Bar-
ks, Pa., in 1947, with Dr. Storaasli
commandant, a position he held
il his retirement from the chap-
ncy.

—o—

**theran Theologian Calls RSV
ble 'Excellent Translation'**

Minneapolis, Minn.—Dr. John P. Mil-
, head of the Old Testament de-
tment at Luther Theological Semi-
y, St. Paul, says he has reached the
nclusion that the Revised Standard
rsion of the Bible "is on the whole
excellent translation."

He analyzed the RSV Old Testament
eight articles in the Lutheran Her-
, official organ of the Evangelical
theran Church, published here. Lu-
r Seminary is the ELC seminary.

"If anyone reads RSV devotionally,
h an eye for 'the woods' as well as
'the trees,' so as to discern the
ic Biblical message of God, and of
n, and of sin, and of salvation, and
h attention to the main religious
ssage of chapters and of sections,
not only of words and sentences,
will be blessed in his reading," Dr.
ton wrote in his final article.

"That is my confident judgment
m my own use of RSV. I shall con-
ue to use it, and to urge others to
it, because I believe firmly that in
e of criticisms that I myself have
ced God can use it mightily in our
."

"I have little patience with those
o would substitute for ecclesiastical
in an ecclesiastical English from the
enteenth century as the permanent
gious language of Protestantism.
r do I have much patience with
se spiritual voices who would slan-
every one with whom they do not agree. If such a spirit enters the criticism of RSV it does not reflect the Spirit of Christ.

"Whatever imperfections the Revised Standard Version may have it is on the whole an excellent translation which glorifies God and our Lord and Saviour Jesus Christ. Why hinder it by carping criticism? Why not rather learn to appreciate it and thank God for it?"

Dr. O. G. Malmin, editor of the Lutheran Herald, in an accompanying editorial, said he hoped Dr. Milton's conclusions would stop the letters he has received from ELC members which referred to the RSV translation as "blasphemous," "hell-inspired" and "damnable."

He said the judgment of Dr. Milton, "a conservative, evangelical Lutheran," should be relied on by members of the Church.

—o—

**All-Lutheran Food Appeal
To be Conducted in Mid-West**

New York — An all-Lutheran Food Appeal to collect commodities for distressed areas overseas will be conducted in twelve midwestern states this fall under the joint sponsorship of the National Lutheran Council's and the Lutheran Church - Missouri Synod's world relief agencies.

Lutheran officials here said it will mark the first time that an approach has been made to every Lutheran congregation in a given area, regardless of synodical affiliation, in the field of material aid.

The program, which is expected to be completed by Nov. 15, will be conducted in Michigan, Ohio, Illinois, Iowa, Wisconsin, Minnesota, Missouri, Kansas, Nebraska, North and South Dakota and Montana. The cooperating agencies directing the collection will be the N.L.C.'s Lutheran World Relief and the Board of World Relief of the Lutheran Church-Missouri Synod.

Dr. John A. Scherzer, secretary of the N.L.C.'s European Affairs desk, has been named L.W.R. field representative for the food appeal, and the Rev. Oscar A. Decker, first vice-president of the Missouri Synod's Nebraska District, will act in a similar capacity for the Board of World Relief.

Dr. Scherzer pointed out that the appeal must be for commodities and food since L.W.R. is not authorized to conduct a campaign for cash.

Commodities sought in the appeal, he said, will vary according to the farm program in the different states. In Michigan, for example, several carloads of beans will be solicited while in Ohio, Illinois and Wisconsin the aim will be to collect whatever crops are in surplus. The remaining states will concentrate on gathering wheat and corn with North Dakota also offering, in all probability, potatoes and sugar beets.

—o—

**Lutheran Factions Settle
Dispute Out of Court**

Okabena, Minn.—A legal fight growing out of a dispute that split St. John's Lutheran church here into two factions has been settled out of court.

A majority group which opposed affiliation of the congregation with the Lutheran Church-Missouri Synod will retain the church property and the minority group—said to represent about 40 per cent of the membership—will receive about $10,000 in cash.

The minority members—who favored continued affiliation with the Missouri Synod—had brought two court actions against the majority group.

One was an action for an injunction which restrained the Rev. George Schweikert, pastor, and the majority members from interfering with their rights as church members, including their right to use the church for services, to vote at church meetings and to receive Holy Communion.

Another action brought later sought division of the church property and assets according to size of the two groups.

A recess of the court trial in the district court at Jackson, Minn., was ordered last spring by Judge Chris Carlson, Blue Earth, Minn., who urged the two sides to "use your Christianity in trying to get together on a fair and reasonable settlement."

He warned the two factions that they would be tearing the community to pieces for years to come unless they settled their dispute immediately outside the courts.

Stipulations dismissing the two court actions have now been filed in the district court at Jackson.

F. B. Kalash, Lakefield, attorney for the plaintiffs, said he does not know definitely what the minority group will do, but he expects it will start a new congregation, call a new pastor and affiliate with the Missouri Synod.

The schism in the congregation was reported so bitter that relatives refused to speak to relatives and neighbors refused to do business with neighbors.

At least four votes were taken by the congregation on whether to with-

draw or to keep its affiliation with the Missouri Synod. The last decision not to be a member was made in 1951. The plaintiffs charged that some 90 bulletins issued by Mr. Schweikert on the matter of synodical affiliation had confused the membership and that "by his misinterpretation, he has been able to deceive a majority of his followers."

Mr. Schweikert charged that the Missouri Synod had abandoned its historic conservative doctrinal position and now teaches "false doctrine."

St. John's church was the birthplace of the Orthodox Lutheran Church, formed in 1951 by a small group of Missouri Synod pastors and laymen who claim the synod is becoming "too liberal." Their target was the so-called "Common Confession," a doctrinal agreement reached with the American Lutheran Church.

Mr. Schweikert became a member of the Orthodox Lutheran Conference, but later withdrew his membership. The congregation never joined it. It is now unaffiliated.

—o—

Lutheran Women Vote $180,000 For Church Projects

Portland, Ore.—Delegates to the fifth biennial convention of the Lutheran Women's Missionary League voted here to give a total of $180,000 to three projects of the Lutheran Church-Missouri Synod.

One $60,000 grant will enable the denomination to begin working among the 450,000 persons in Los Angeles' "Little Mexico" quarter, while two other gifts of like amount will go toward erecting a deaconess chapter house at Valparaiso (Ind.) University and establishing missionary retreat homes in Japan, the Philippines and South America.

Some 1,459 women attended the convention, 276 of them being delegates representing the League's 3,339 societies in the U.S. and Canada.

They heard a message of greeting, recorded in Berlin by Bishop Otto W. Dibelius, head of the Evangelical Church in Germany. Gov. Paul L. Patterson of Oregon attended the opening session to personally welcome the delegates and guests.

Mrs. Arthur Preisinger of Chicago was elected president, succeeding Mrs. Sadie Fulk Roehrs of Ft. Wayne, Ind.

The delegates voted to hold their 1955 convention in New Orleans.

Lutheran Laymen Sponsor Drive-in Services

Toledo, O.—Encouraged by the success of "drive-in" services which began here in June, the Lutheran Men's League of Greater Toledo plans to offer the same program next year.

Open-air services are held at 8 a.m. Sundays and will continue through August at the Toledo Drive-In Theatre. The manager, George Smith, who not a Lutheran, offered to donate facilities of his theatre for the proj

Weekly attendances have avera 250 with the highest being 415 v shippers who came in 135 cars. Mo ers with infants, convalescents, several out-of-state tourists have b noted driving their cars into the t atre for the services.

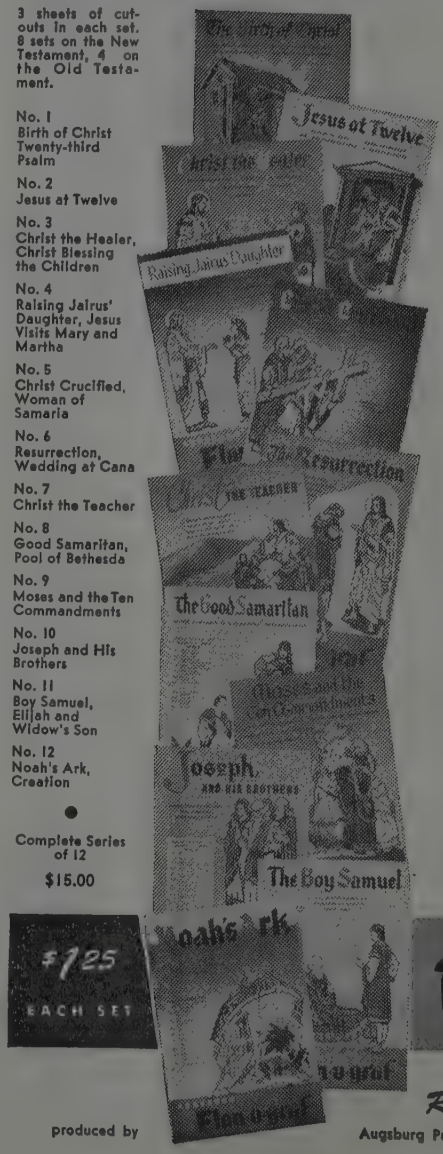
MAKE YOUR BIBLE STORIES LIVE

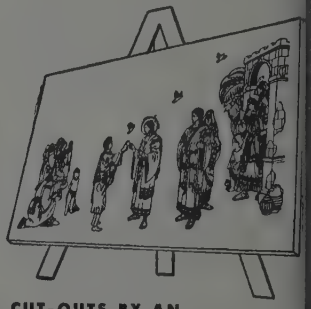
A new series of helps for better Bible story teaching, Flan-o-graf is so easy to use—just cut out the figures, press them against the flannelboard to form your picture, move them around as you tell the story. All ages will learn more quickly with pictures!

3 sheets of cut-outs in each set. 8 sets on the New Testament, 4 on the Old Testament.

No. 1 Birth of Christ Twenty-third Psalm
No. 2 Jesus at Twelve
No. 3 Christ the Healer, Christ Blessing the Children
No. 4 Raising Jairus' Daughter, Jesus Visits Mary and Martha
No. 5 Christ Crucified, Woman of Samaria
No. 6 Resurrection, Wedding at Cana
No. 7 Christ the Teacher
No. 8 Good Samaritan, Pool of Bethesda
No. 9 Moses and the Ten Commandments
No. 10 Joseph and His Brothers
No. 11 Boy Samuel, Elijah and Widow's Son
No. 12 Noah's Ark, Creation

Complete Series of 12 $15.00





CUT-OUTS BY AN OUTSTANDING ARTIST

Vivid drawings by Trygve Davidsen bring the stories to life. Every picture you build will be a realistic scene from Bible times.

FIGURES LARGE, VIVIDLY COLORED

Exceptionally large figures in Flan-o-graf make this teaching technique effective for opening periods and programs as well as individual classes. Printed on sturdy, all-over suede-backed paper.

TEACHER'S MANUAL IN EACH SET

To help you get the most from Flan-o-graf—several story outlines for each set, Bible references for additional reading, diagrams of suggested story layouts are included.

$1.25 EACH SET

AUGSBURG Flan-o-graf SERIES

produced by

FROM YOUR Religious Supply Store

Augsburg Publishing House • Minneapolis 15, Minnesota

League members started the drive-church as a method by which shut- could attend services. But the orig- l hour of 4 p.m. Sunday was by- ssed for 8 a.m. services so that early rning golfers and picnickers would t have to miss the Sabbath worship. Lutheran ministers take turns pro- ling the Sunday sermon. Music for mn singing is played on an army ld chaplain's organ on stage, while crophones carry the pastor's mes- ge and the music to the cars. Printed bulletins of the order of rship and the words to hymns are tributed to each car by ushers as e church-goers drive in the theater te. Beneficiary of the offering is the Lu- eran Welfare Services office in the ledo Area.

——o——

ssouri Lutherans ap Film Program

St. Louis, Mo.—A $41,000 sound film tlining the principles of family wor- p and three documentaries on Lu- eran mission work in Japan, the ilippines and Latin America are der production by the Board for dio Visual Aids of the Lutheran urch-Missouri, it was reported at the ard's meeting here. The board also voted to authorize oduction of a film strip on the life Martin Luther, based on the feature m on his life produced by Louis De- chemont Associates. The strip is to ready for distribution before this l's Reformation observances. The Rev. Victor Growcock of St. uis was elected permanent execu- e director of the board, and Prof. C. Brandhorst of Concordia Teachers llege, Seward, Nebr., was named airman.

——o——

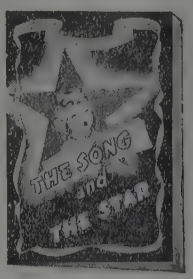
isconsin Lutheran Synod ts New Leader

Watertown, Wis.—Leadership of the 6,000-member Evangelical Lutheran int Synod of Wisconsin and Other ates was turned over to a 44-year- l pastor from St. Paul, Minn. The Rev. Oscar J. Naumann, pastor St. John's Lutheran church in St. ul, and president of the Minnesota trict of the Wisconsin Synod, was cted on the fourth ballot to succeed e Rev. John Brenner, Milwaukee, sident since 1933. Pastor Naumann s previously second vice-president. Pastor Brenner, who is almost eighty ars old, asked the 150 delegates at the opening of the synod's thirty-second biennial convention to let him retire and turn the job over to a younger man. He was nominated just the same, however.

Top interest at the convention centered in the expected Wisconsin Synod reaction to "rebuffs" it received at the recent convention in Houston, Texas, of the Lutheran Church-Missouri Synod. The two conservative Lutheran bodies have long been associated in the Lutheran Synodical Conference.

A committee report submitted to the convention here charged that the Missouri Synod "has disrupted the Synodical Conference and made it impossible for us to continue our affiliation and our joint labors in the service of the Lord."

The report was signed by Pastor Brenner and Prof. Edmund Reim of the Lutheran Theological Seminary at Thiensville, Wis. Prof. Reim represented the Wisconsin Synod at the Missouri Synod convention.



For Your 1953 Christmas Program

• **THE SONG AND THE STAR**
By Hilda Marie Powicke.

A distinctive feature of this Christmas Service is the effective use made of simple interpretive readings from the Bible by Group Readers. These Readers, as many or few as local circumstances may suggest, read singly for the most part, but sometimes in unison.

A second characteristic is the unique way in which the missionary message is presented, not as an added part or emphasis, but by giving children of mission lands and unchurched areas of the homeland a speaking part in the Service all the way through.

The Service consists of an introduction and three parts. The meaning of Christmas is unfolded in promise, fulfillment, and sharing—the meaning of the Christmas Song and Star. Two new songs are found among many familiar ones. The theme is developed in an interesting way, not only in the parts taken by the Herald, the Group Readers, the children representing the mission lands, and by the manger scene tableau, but also by lively original verse and by a number of well chosen recitations.

Though unusual in some particulars, there is nothing difficult about the service. It is throughout a children's service, readily adaptable to any size Sunday School. Each, **10 cents**
Dozen, **$1.00**

• **FOR GOD SO LOVED THE WORLD**
By Mary G. Smith.

Before this program was accepted for publication it had been effectively presented in two congregations, for one of which it was originally prepared. It combines the character of a pageant and a service, and its ideas were inspired by Christian families known to the writer. Specifically, it describes the way Christmas is kept in the Warren family, a typical churchly home. The informal conversation of the father and mother, the four children of various ages, and the grandmother serves to introduce a series of scenes, which are then visualized in a simple way on a curtained stage. These scenes include a Swedish one presenting Santa Lucia, a German "Advent Wreath" scene, an English Yule-log scene, and a Christmas service in a missionary village in Africa. Finally there is a Nativity scene itself, in which readings by the Speech Choir and numbers by the Junior Choir present the Christmas story. At the close—as at the beginning—there are appropriate elements of church worship in which the congregation and the Senior Choir have a part together with the school. The family conversation and the simple pageant features, which bring out the meaning of Christmas in an appealing way, are thus set in a Scriptural, devotional, and churchly frame. Each, **10 cents**
Dozen, **$1.00**

Augustana Book Concern
ROCK ISLAND, ILLINOIS

Branch Stores at
55 S. Ninth Street
Minneapolis 2, Minn.
619 Utilities Bldg.,
327 S. LaSalle St.
Chicago 4, Illinois

The report, a supplement to the report of the standing committee in matters of church union, asked the convention to take appropriate action on its charges.

It accused the Missouri Synod of "deviating to an ever increasing extent from the position we have so long held and defended together, by its failure to heed our admonitions" with regard to joint prayer with persons of differing beliefs, Boy Scouts, merger discussions with the American Lutheran Church, and adoption of the statement of doctrine known as the "Common Confession," which the Missouri Synod approved despite Wisconsin Synod objections.

—o—

Wisconsin Synod Votes Special Meeting on Missouri Synod Issue

Watertown, Wis. — The Evangelical Lutheran Joint Synod of Wisconsin and Other States voted at its biennial convention here to meet in Milwaukee, Oct. 8-9 to consider whether it will continue relations with the Lutheran Church-Missouri Synod.

The Wisconsin Synod has charged that the Missouri Synod is "unionistic" because it maintains fellowship with religious bodies not in doctrinal agreement with the Lutheran Synodical Conference of North America of which both bodies are members. Also in the Synodical Conference are the Norwegian Synod of the American Evangelical Lutheran Church and the Slovak Evangelical Lutheran Church.

Particularly opposed by the Wisconsin Synod is the approval by the Missouri Synod of the "Common Confession," a doctrinal agreement with the American Lutheran Church.

Other questions on which the Wisconsin Synod and the Missouri Synod disagree are cooperation with the boy scout movement and the military chaplaincy. The Wisconsin Synod is unequivocally opposed to both.

A spokesman for the Wisconsin Synod said the Milwaukee meeting would decide whether the group would withdraw from the Synodical Conference or if it would seek the withdrawal or ejection of the Missouri Synod from that body.

The action on the controversial issue came after a day and a half of debate. Earlier, a showdown on the issue at the 1954 fall convention of the Lutheran Synodical Conference had been recommended by a floor committee on church union but no action was taken on the proposal.

In its report the committee said:

"The issue that has opened this serious breach between our Synod and the Missouri Synod and threatened the continuance of the Synodical Conference is unionism.

"Unionism is the underlying issue in the controversies regarding the chaplaincy, cooperation with unaffiliated church bodies, prayer fellowship and scouting."

The two synods have been allied in the Synodical Conference since its formation in 1872.

In another action, the convention voted to establish two boards to control the Synod's mission activities. One of the boards will coordinate missions in the nine Synod districts in the United States; the other will supervise missions in other areas of this country and abroad. They replace the Synod's General Mission Board.

—o—

International Lutheran Conferences In U.S. Proposed for Next Summer

Trondheim, Norway (NLC)—A series of international Lutheran theological conferences as well as a special pre-World Council of Churches Assembly Lutheran conference will be arranged next summer in the United States, as the result of a request by the Lutheran World Federation's executive committee to the U.S.A. National Committee for LWF.

The executive committee meeting here, July 27-August 2, voted that international Lutheran theological conferences of the type that in past years have been held in various European countries under the auspices of the U.S.A. National Committee will in the future be continued and expanded under auspices of the newly created LWF Department of Theology.

It accepted the department's proposal to ask the U.S.A. and the German national committees to make plans for such conferences next summer in their respective countries.

The executive committee voted thanks and appreciation to Dr. Julius H. Bodensieck, U.S.A. National Committee representative in Germany, for the direction of past international conferences in Europe.

Dr. Bodensieck, who has served in Europe for more than three years, has accepted a call to Wartburg Theological Seminary in Dubuque, Iowa, and will return to the United States this fall.

The executive committee also approved a proposal from the Department of Theology to arrange a special conference of Lutheran delegates to the World Council of Churches Assembly at Evanston, Ill., next summer.

Chicago was named as the most suitable location for this conference of some 160 overseas Lutherans expected to attend the Evanston Assembly. The U.S.A. National Committee was asked to make practical arrangements for the meeting.

It was pointed out here that the pre-Evanston Lutheran conference's purpose should not be to create a "Lutheran Bloc," but rather that it should "give the delegates theological guidance in discharge of their responsibilities."

The executive committee also accepted a recommendation by the Department of Theology to ask the various National Committees to gather archival materials on the origin and history of the Lutheran World Convention and the Lutheran World Federation.

It pointed out that special efforts should also be made to gather materials on Baltic and other East European churches-in-exile, which are in danger of being lost.

The executive committee expressed hope that the LWF secretariate and the National Committees will be able to gather systematic archives or indexes of material available elsewhere for future studies of Lutheran Church history.

—o—

LWS Charter Adopted; Needs in Germany Stressed

Trondheim, Norway (NLC)—The Lutheran World Federation's Department of Lutheran World Service will continue service to refugees and coordination of inter-church aid with special emphasis on aid to diaspora groups and minority churches, according to a basic charter for Lutheran World Service which was adopted at the LWF executive committee meeting here July 27-August 2.

As the charter was discussed, representatives of LWS said that so far the entire burden of supporting such work had been carried by member churches in the United States, Scandinavia, and Germany, but the agency will seek to enlist the support of all Lutheran churches.

Token contributions have already been received from the National Committees for LWF of Brazil and France it was added.

According to the new charter, Lutheran World Service will coordinate direct actions in service to refugees and

the field of inter-church aid undertken singly or in groups by the member churches. It will also provide and ear information on needs and opportnities to serve.

—o—

54 Latin American Lutheran nference Plans Approved by LWF

Trondheim, Norway (NLC) — The ecutive Committee of the Lutheran orld Federation issued a special apal to Lutherans resettled or resident Latin America to "make common use and to engage fully in the task making Christian witness and givg evangelical contributions to the life that continent."

The appeal was voiced as the executive committee, meeting here July 27-igust 2, approved policies of the LWF mmittee on Latin America as well plans for the second Latin American theran conference to be held at Rio Janeiro, Brazil, at the end of July, 54.

Plans for this conference had preously been announced by Dr. Stewart Herman, director of the Committee Latin America, at a special meeting the committee at Staffanstrop, Swen, July 16-17.

At that meeting it had also been announced that the Latin American conence would be attended by Bishop nns Lilje of Hannover, president of LWF, and perhaps by Bishop Ars Nygren of Lund, Sweden, past sident of the federation, and Bishop hannes Smemo, primate of the urch of Norway.

The conference in Rio will be the ond to unite all Lutherans in Latin erica. The first of its kind was d in Curitiba, Brazil, in 1951.

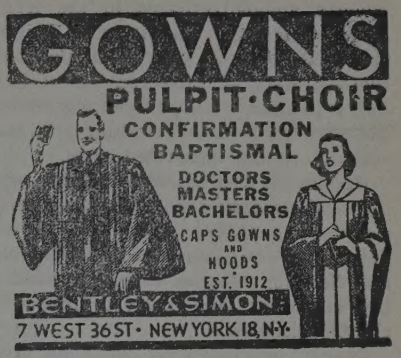
In his report Dr. Herman said the neral conference in Rio will be preded by a special three-day meeting securing Lutheran literature in anish and Portuguese as well as dio-visual aids for education in evanism.

In approving the Lutheran program Latin America, which has resulted strengthening of old congregations d establishing of new ones in Cobia, Venezuela and other countries, executive committee expressed its y and satisfaction" that Lutherans diverse national and linguistic traions in Latin America are "surunting barriers that tend to divide." Asserting that "the first and forest basis of the Church and of every gregation is a firm confession of h grounded in the Word of God," the executive committee assured Lutherans in Latin America that the LWF program "provides the widest possible service to Lutherans of the diaspora and also aims toward the firm establishment of healthy, self-supporting, indigenous Lutheran churches."

—o—

Uncounted Lives Saved by LWR Gifts

New York (NLC)—Back at his desk after a six-week overseas tour on which he saw horrifying examples of



Luther Books for Children of the Reformation

LUTHER AND HIS TIMES

By E. G. Schwiebert

"This is a definitive book on Luther for every Lutheran home. Far from being a work only for pastors because it is so scholarly, its plain, clear, complete discussion of the German Reformation down to Luther's death is much more readable than many shorter accounts of the same subject—simply because it is complete."—John G. Kuethe, *Lutheran Standard.* "No better life of Luther has appeared than this great book."—R. P. Marshall, *The Pastor.* 988 pages, including a 64-page album of 90 illustrations (many of rare origin). 63 line drawings highlight the text. Detailed Map of Wittenberg. $10.00. Order No. 1501164.

THIS IS LUTHER

By E. M. Plass

"A must volume, absolutely that for every Protestant clergyman and educator and indeed for every layman who would become acquainted with this central figure of the Christian religion."—Dr. Daniel A. Poling, editor of the *Christian Herald.* 21 halftones in sepia. 395 pages. $5.00. Order No. 2001005.

MARTIN LUTHER:
HIS LIFE AND LABORS

4th REVISED EDITION

By William Dallmann

"What a fine picture of a great life the book presents! —Both Roman Catholic and Protestant sources have been consulted. This is a fine addition to our Luther literature."—*Augsburg Book News Letter.* 62 pictures (many are new to this edition) make the text come to life. 256 pages. No. 2001010. $2.50.

Concordia Publishing House
Saint Louis 18, Missouri

Please send me
Luther and His Times, No. 1501164, @ $10.00.
This Is Luther, No. 2001005, @ $5.00.
Martin Luther: His Life and Labors, No. 2001010, @ $2.50.

I enclose $————

Name .....

Address .....

City ..... Zone ..... State .....

poverty among refugees in the Holy Land, Germany, Austria, and Yugoslavia, Bernard A. Confer, administrative secretary of Lutheran World Relief, said he saw with his own eyes how the agency's food and clothing gifts are actually saving uncounted lives.

He said he met children in Arab villages whose only substantial food consisted of pancakes made from powdered eggs and flour sent by LWR, and met German refugees whose only clothing was what they received from the church agencies.

Deeply impressed by what he saw during the inspection of relief operations in these areas, Mr. Confer said the LWR gifts as well as Lutheran World Action projects are "a tremendous force for good will," and that "giving provides an effective demonstration of the American Christians' concern for those who have been living amidst injustice and oppression."

In the Middle East the LWR administrative secretary saw thousands of Arab refugees living in tents and amid rocks on the hills of Jordan. Most of the tents, he said, had been put up five years ago, were rotting and were simply patched from time to time.

The atmosphere in the Arab refugee camps, he said, was filled with intense hatred, created by the Arab-Israeli war and the United States' attitude toward the Middle East problems.

In this atmosphere the Lutheran World Federation's branches under Dr. Edwin Moll in Jordan and Mr. Christian Christiansen in Syria, are doing work that is marked by inspired leadership, efficiency and understanding for the peoples' needs, he said.

Officials of the Jordan Government told Mr. Confer that the LWF is doing the most outstanding work of any church agency operating in the Middle East.

Many Arabs, he found, may not quite understand the demonstration of love at the very time when so much hate is being shown, but they certainly do have deep appreciation for the help given to them solely on the basis of need.

If help is given on such a basis in the Arab world, Mr. Confer added, most recipients, naturally, are Moslems.

In Germany the LWR administrative secretary spent three days in the "hot and highly tense" atmosphere of Berlin, where refugees continue to stream from East to West and where the offer of President Eisenhower to supply $15,000,000 worth of U.S. food to hungry East Germans is a primary subject of discussion on both sides of the Iron Curtain.

According to Mr. Confer, all the churchmen to whom he talked in the Western as well as in the Eastern sectors of Berlin were "heartily pleased" with the food offer because thousands in East Germany are actually hungry.

At the same time, he added, these churchmen stressed deep concern that political factors rather than humanitarian motivations were given the major share of the publicity surrounding the project.

Mr. Confer pointed out that through the last eight years the German church leaders have been trying to make sure that the churches and their relief agencies would act on the principles of Christianity without consideration of any political questions that might be involved.

—o—

Speedy Action Urged on New Resettlement Program

New York (NLC)—Immediate action in local congregations to secure assurances for Lutheran refugees eligible for resettlement under new United States legislation passed by Congress was urged here by Dr. Clarence E. Krumbholz, executive director of the National Lutheran Council's Division of Welfare and Miss June Anderson, director of Lutheran Resettlement Service.

In a joint letter to the presidents of all Lutheran church bodies cooperating in the National Lutheran Council, as well as to presidents of synods, districts, and conferences, all the various state resettlement committees and Lutheran welfare agencies, they pointed out that gathering of assurances must be started "as quickly as possible."

Announcing that Congress has sent a bill to admit 214,000 non-quota immigrants over a period of three years and eight months, to the White House, the letter expressed hope that "we can start an intensive church program with hundreds of our Lutheran church members sharing in it on the local levels" to help Lutheran refugees.

The letter cautioned that some time will pass before the new legislation can be enacted and pointed out that "the administrative structure" of a Lutheran program under the new law has not yet been determined.

However, it added, "we need not await this before we organize in every community a campaign for gathering job and housing assurances."

(Earlier Dr. Krumbholz had pointed out that it was up to the NLC executive committee to determine whether Lutheran Resettlement Service should be reactivated or the scope of the permanent Lutheran Immigration Serv expanded, but added that he co "not conceive that the Lutherans America would back out on a n program when obviously a large nu ber of the refugees for whom the leg lation was meant are our brethren faith.")

"In order to make sure that eligi Lutheran refugees get a fair chance come to this country we must st now to gather offers for jobs and ho ing as quickly as possible," Dr. Krum holz and Miss Anderson said in letter.

Included in the total of 214,000 compromise figure reached by Ho and Senate conferees) who are eligi to immigrate under the new legis tion, are 55,000 German expellees b ter known as "ethnic German re gees"; 35,000 other refugees living the Western Zones of Germany a Austria; and 10,000 escapees and re gees living in Sweden, the NATO co tries, Turkey, and Iran.

It was understood here that a la proportion of the refugees belong to these three categories might be L therans.

—o—

Department of Information To Be Established by LWF

Trondheim, Norway (NLC)—The L theran World Federation will establis Department of Information to prov news and interpretation of the fede tion's work and to publish an offic organ of the federation in English a German, it was decided at the LW executive meeting here, July 27-Aug 2.

The present LWF information fice, consisting primarily of a ne service to Lutheran church press ag cies and a service providing curr documentation, will be incorporated the new department, the decision sa

The official organ will appear qu terly in both English and German e tions under direct supervision of t new department director who is work in close coordination with the ecutive secretary of the LWF and t heads of all other departments.

—o—

Next LWF Executive Meetings In United States and Austria

Trondheim, Norway (NLC)—The L theran World Federation's executi committee meeting here July August 2, accepted an invitation fr the Austrian National Committee hold the next full executive meeting Austria. It will take place in Febr ary, 1955.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

was also planned to hold a meet- of those members of the executive nittee who will attend the World ncil of Churches Assembly at ston, Ill., next summer in the ed States.

e following dates for LWF com- on meetings next year were an- ced here: Commission on Theolo- Hildesheim, Germany, April 26- 1; Commission on Lutheran World ice, at a place yet to be determined e United States, August 3-5; Com- on on World Missions, Hoekelum, nd, October 25-29.

e Committee on Latin America meet in connection with the sec- Latin American Lutheran Confer- at Rio de Janeiro, Brazil. The erence is planned from July 20 to he committee will meet July 24-25.

—o—

s Christian Survival o Youth

ford, O.—The survival of Chris- y is in the hands of today's young le, more than 2,000 delegates to 8th annual convention of the Lu- League of America were told here. e Rev. John M. Mangum of Phila- ia, associate secretary of the youth ization of the United Lutheran ch in America, said that the ch "at any given time is only one ration away from extinction."

he youth of the Christian Church," id, "must be conscious of Chris- vocation, alert to opportunities for onary activity, must participate in l action' and above all must ac- evangelism as its responsibility."

allenging the young people to do ter job of evangelizing than their s, Mr. Mangum said there are only 000 Lutherans in this country al- h there would be 30,000,000 if the ch had retained the descendants Lutheran immigrants.

—o—

er League Adopts rd Budget

ford, O.—A $104,000 budget for the 56 biennium was adopted by the er League of America at its na- convention here. It is the larg- udget in the 58-year history of outh auxiliary of the United Lu- n Church in America.

e sum, $13,000 greater than the ization's 1953-54 budget, will be d by assessing each member $1,25 d of the $1 annually, beginning 55.

proposal for holding an interna- rally of Lutheran youth in this country in 1957 also was broached at the convention. Delegates adopted a resolution directing the league's executive committee to "explore the possibility" of calling such a rally in conjunction with the scheduled meeting of the Lutheran World Federation in the U.S. that year.

An invitation from the Michigan Luther League to hold the national body's next (1955) convention in that state, probably on the Ann Arbor campus of the University of Michigan, was accepted by the delegates.

In one of the convention's major addresses, Dr. Franklin Clark Fry, U. L. C. A. president, told the delegates that American youth must face the future with "alertness, idealism and faith."

"All life is based on faith," he said, adding that "the faith on which all economic life rests is simply the belief that not everyone will want to draw his money out of the bank at the same time."

—o—

Texas College to Have 1st Lutheran Chair of Bible

Chicago (NLC)—The Division of Student Service of the National Lutheran Council has completed plans to establish its first Lutheran Chair of Bible this fall at the Texas Agricultural and Mechanical College at College Station.

It is expected that a second Chair of Bible will be established later at the University of Texas at Austin, to be shared by the NLC and the Lutheran Church-Missouri Synod, and that a Chair of Religion will soon be inaugurated at the State University of Iowa at Iowa City.

While Lutherans are now teaching credit courses in religion at thirteen public institutions of higher learning, the establishment of Chairs of Bible or Religion marks an expansion into "new work" of the Division of Student Service program.

By action of the NLC's executive committee, this activity is considered an experiment and is limited to three situations where such courses seem feasible. As new work it has been approved in principle by the Council's participating bodies.

During the past year, the Division of Student Service sponsored non-credit courses in religion at twenty-four non-Lutheran colleges and universities. These courses were taught mainly by the regular full-time campus pastors or their assistants and attracted nearly 800 students. Continuation of this program is planned for the coming year.

The Chair of Bible at Texas A. & M. is the seventh to be established at the school and is under the supervision of its Department of Religion. Such courses are sponsored by the religious foundations or taught by direct arrangement with the pastor.

Each denomination is financially responsible for its own teaching personnel and for meeting certain conditions regarding facilities, equipment and academic standards. Six credits are accepted by the college toward graduation requirements.

Other religious groups which have chairs at Texas A. & M. are the Presbyterian Church in the U.S.; the Methodist Episcopal Church, South; the Church of Christ; the Baptist Convention of Texas; the B'nai B'rith Hillel Foundation; and the Board of Missions of the Episcopal Church, Diocese of Texas.

The Lutheran Chair of Bible will be occupied by the Rev. Thomas H. Swygert, Lutheran pastor to students at Texas A. & M. He will teach a three-hour, fully accredited course. Entitled "Major Prophecy," it will consist of a study of the Old Testament books of Isaiah, Jeremiah, Lamentations, Ezekiel and Daniel. The courses taught by the various chairs are determined by the Department of Religion, and in the case of "Major Prophecy" will be taught from the historical perspective.

—o—

Lutherans Get Gift Of Summer Camp

Minneapolis, Minn.—A former Minnesota Congressman, Harold Knutson, has given a 70-acre tract of lake property to the Evangelical Lutheran Church to be used as a summer camp for "neglected, unfortunate, deprived and handicapped children."

The property, valued at $45,000, formerly was a private summer resort known as "Dunworkin." It is located thirty miles north of Brainerd, Minn., in the heart of the Minnesota lake region.

Mr. Knutson gave the land in memory of his mother, the late Mrs. Jeannette Holm Knutson, who immigrated to America with her husband in 1886. A proposed program for use of the property—to be known as the Jeannette Holm Knutson camp — will be drawn up by the ELC board of charities.

Mr. Knutson served in Congress from 1917 to 1949. He was Republican whip of the House during part of the Coolidge administration and chairman of the House Ways and Means Committee during the 80th Congress. He is the publisher of the Wadena Pioneer Journal, a weekly newspaper.

Missouri Synod Reports on European Theological Conferences

St. Louis, Mo.—More than 1,500 German churchmen representing Lutheran and other Christian bodies have participated in theological conferences sponsored in Europe over the past five years by the Lutheran Church-Missouri Synod, it was reported here by Dr. Herman Harms, Synod first vice-president.

Dr. Harms headed a group of six Synod theologians who attended such conferences this summer at Bad Boll and Oberursel in Germany as well as at Oxford, England, and Paris, France.

Purpose of the conferences, Dr. Harms said, is "to establish and continue contact with the Lutheran Churches of Europe and strengthen our fellowship with the Free Churches there."

He said that congregations of the German Free Churches had expressed appreciation at the conferences for the spiritual and physical aid they had received during the post-war years from the Missouri Synod and that Free Churches of Denmark and Finland had sent representatives to the meetings.

Delegates from Lutheran churches in Austria and one Lutheran pastor from northern Italy attended the German sessions, Dr. Harms said.

Dr. Harms was accompanied to Europe by the Rev. Paul Koenig of St. Louis, Prof. Martin J. Naumann of Concordia Theological Seminary, Springfield, Ill., and three members of the faculty of Concordia Theological Seminary in St. Louis—Dr. Walter R. Roehrs, Prof. Martin H. Franzmann and Dr. Paul M. Bretscher.

—o—

Form International Lutheran Human Relations Institute

Valparaiso, Ind. — An International Lutheran Human Relations Association was formed at the fourth annual Human Relations Institute held on the campus of Valparaiso University here.

The Institute is jointly sponsored each year by the Lutheran Better Human Relations Society branches at Chicago, Ill., St. Louis, Mo., and Valparaiso.

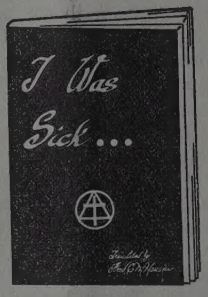
The more than 100 clergymen and laymen attending the Institute who participated in organizing the new Association are all members of one or another of the four Church bodies belonging to the Lutheran Synodical Conference of North America. These are the Lutheran Church-Missouri Synod, the Evangelical Lutheran Joint Synod of Wisconsin and Other States, the Norwegian Synod of the American Evangelical Lutheran Church, and the Slovak Evangelical Lutheran Church.

They also decided that the Association's executive committee would act as a standing commission on race relations for the Synodical Conference, although having no official status within that body, in an effort to promote racial integration among the four member groups.

It was pointed out at the Institute that, although the Synodical Conference had gained 24,617 Negro members in Nigeria in only 16 years of mi work, it has only 17,341 Negro m bers in America after a centur work.

Named to the Association's exec committee were Dr. Andrew Sch the Rev. Moses Dickinson, and Jo Ballard, all of Chicago; Paul Sim Troy, Ill.; the Rev. Walter Heyne the Rev. G. H. Liebow, both of St. L and the Rev. Martin E. Nees of sas City, Kan.

Looking for a Gift For a Shut-In?



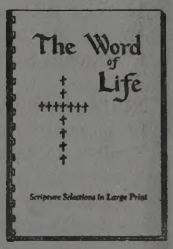
I Was Sick . . .

Translated by Fred C. M. Hansen

BRINGS THE TESTIMONY OF CHRISTIAN PHYSICIANS TO THE SUFFERER

Only $1.50 Cloth Bound

Special Introductory Offer



THE WORD OF LIFE was designed especially for sick and aged, and in order that more in this group receive the benefits of this book, we make the follo SPECIAL OFFER:

ONE COPY OF "THE WORD OF LIFE" FRE WITH EACH PURCHASE OF FOUR

FIVE COPIES FOR ONLY $4.00! Postpaid SINGLE COPY, $1.00, Postpaid

ORDER NOW—This Special Offer cannot be repeated.

Order extra copies to have on hand as gifts.

Save 25% — Buy at This Introductory Offer

Order from

Lutheran Publishing House

200 South Fifth Street
Blair, Nebraska